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A CRITICAL EXAMINATION

OF THE

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A Critical Examination

OF THE

Peshitta Version of the Book of Ezra

BY

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SUBMITTED IN PARTIAL FULFILMENT
OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR
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TO MY HONORED TEACHER

PROFESSOR JULIUS A. BEWER, PH. D., D. THEOL.

IN GRATITUDE

FOR HIS INSPIRING TEACHING, WISE

COUNSEL AND TRUE FRIENDSHIP.

NOTE

The present Study of the Peshitta text of the Book of Ezra fills a lacuna in the literature devoted to that translation of the Old Testament. Whether we agree or not with the conclusions reached by Dr. Hawley, everyone who reads the following pages must feel certain that he has gone deeply into the subject and has made use of all the material that is available.

Columbia University *Richard Gottheil.*
1922

PREFACE

This dissertation is the outcome of an investigation begun during postgraduate work in Union Theological Seminary in a Seminar conducted by Professor Julius A. Bewer. After reviewing the adverse criticisms of the scholars concerning the Peshitta Text of the Book of Ezra, and then carefully studying the Peshitta itself, I found that the value of the latter for textual criticism had been considerably underestimated and as a result almost entirely neglected. During further postgraduate study at the University of Basel, I continued my study of the Ezra text. Finally, during the summer semester of 1922 at the University of Halle-Wittenberg, I brought this work to the point where I offer my investigations to the public.

I take this opportunity gratefully to acknowledge my indebtedness to Professor Richard J. H. Gottheil, and to Dr. Frederick Vanderburgh of Columbia University; to Professors Fagnani and Henry Preserved Smith of Union Theological Seminary; and to Professors Duhm, Alt, Wernle, and the late Friedrich Schulthess of the University of Basel; and to Professors Gunkel, Brockelmann, Bauer, and Dr. Hempel of the University of Halle-Wittenberg. To Professor Bauer of Halle and to Professor Budde of Marburg I express deep appreciation for valuable assistance given me in reading the proof. I gratefully acknowledge my special indebtedness

to Professor Julius A. Bewer of Union Theological Seminary under whose sympathetic direction and inspiration I have done all my work.

University of Halle-Wittenberg in August 1922.

CHARLES ARTHUR HAWLEY.

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ABBREVIATIONS

AJSL, American Journal of Semitic Languages and Literatures.
BDB, Brown, Driver, Briggs. Hebrew Dictionary.
Esd., I Esdras Swete, Old Testament in Greek.
Esd. A, Alexandrian Codex of I Esdras.
Esd. B, Vatican Codex of I Esdras.
Esd. L, Lagarde's text of I Esdras in "Libri Veteris Testamenti Syriace". 1861.
Esd. Syr., Syriac of I Esdras, according to Lagarde.
G (LXX), The Greek translation, according to Swete's Edition.
G A, Alexandrian Codex of the Greek Ezra.
G B, Vatican Codex of the Greek Ezra.
G L, Lagarde's Edition of Ezra.
MT, Masoretic Text.
Neh., Nehemiah.
PRE, Realencyclopädie f. Prot. Theol. u. Kirche. 3. Aufl.
S, Syriac (Peshitta).
Vulg., Vulgate.
L, Lee's Edition of the Syriac Text.
P, Paris Polyglott.
RV, American Revised Version (1901).
U, Urumia Edition of Syriac Text.
W, London Polyglott (Walton).
ZATW, Zeitschrift für alttestamentliche Wissenschaft
+, Addition to the text.

INTRODUCTION.

The Bible of the Syriac Church, like that of the Alexandrian (Greek), was the work of several translators and was made at different times. After the ninth century, Syriac Mss. of the Old Testament generally went by the name of Peshitta. The origin of the Peshitta lies in obscurity. Internal evidence points to characteristics both of Jewish and of Christian translators.

Nöldeke[1] has stated the facts in the case as follows: "Sie (Peschita) zeigt, namentlich im Pentateuch, nicht bloß in der Auffassung, sondern selbst in den Ausdrücken eine entschiedene Verwandtschaft mit den Targumen, theils mit den officiellen, theils mit den übrigen. Man hat deshalb in neuerer Zeit auch die Peschita ohne weiteres als eine jüdische Uebersetzung beanspruchen wollen, aber dagegen sprechen doch gewichtige Gründe. Manche Stellen zeigen in ihr eine entschiedene christliche Auffassung, zum Theil in Widerspruch mit allen sonstigen alten Uebersetzungen und in einer Weise, die nicht durch nachträgliche Interpolation erklärt werden kann; namentlich finden sich solche Stellen im Syrischen Psalter. Ferner ist die Peschita, soweit wir wissen, nie von Juden gebraucht — der Verfasser des Targums zu den Sprüchen unterwarf sie erst einer Umarbeitung im jüdischen Sinn —, während sie stets bei allen christlichen Parteien

[1] Nöldeke, *Die Alttestamentliche Literatur*, S. 262. Cf. also Buhl, *Canon and Text of the Old Testament*, p. 186.

Syriens als Kirchenübersetzung gedient hat. Auch ist der Dialect, in dem sie abgefasst ist, derselbe, welcher im syrischen Neuen Testament herrscht und der überhaupt die Schriftsprache der christlichen Syrer bildet, deren erstes Monument für uns wenigstens eben sie ist, während wir keine jüdischen Schriften in dieser Mundart kennen."

Wright[1] similarly holds that the Peshitta is "not improbably a monument of the learning and the zeal of the Christians of Edessa. Possibly Jewish converts, or even Jews, took a part in it, for some books (such as the Pentateuch and Job) are very literally rendered whereas the coincidences with the LXX (which are particularly numerous in the prophetical books) show the hand of Christian translators or revisers. That Jews should have had at any rate a consultative share in this work need not surprise us, when we remember that Syrian fathers, such as Aphraates, in the middle of the fourth century, and Jacob of Edessa, in the latter half of the seventh, had frequent recourse, like Jerome, to the scholars of the synagogue."

An example of purely Jewish translation is pointed out by Nöldeke[2]: "Eine besondere Stellung nimmt aber die syrische Uebersetzung der Chronik ein. Diese ist allerdings ein reines Targum. Sie zeigt vielfache Zusätze, Umschreibungen und rabbinische Ausdeutungen: die Aengstlichkeit bei der Vermeidung von Anthropomorphismen ist hier ganz wie in den Targumen. Den rein jüdischen Character zeigt die Stelle 1. Chron. 5 2, wo es heisst: "aus Juda wird hervorgehen der König Messias"; wer diesen Zusatz gemacht hat, für den war doch Christus noch nicht gekommen. Bei diesem wenig gelesenen Buche haben die Syrer also ein jüdisches Targum arglos übernommen."

[1] Wright, *Syriac Literature*, p. 3.

[2] Nöldeke, *AL*, S. 263 f.

The antiquity of the Peshitta has long been recognized. Nöldeke says:[1] "Die Peschita ist wohl die älteste aller christlichen Bibelübersetzungen. Bei der starken Ausbreitung des Christentums in Syrien und Mesopotamien schon in dessen frühsten Zeiten konnte man eines allgemein verständlichen Textes des damals noch allein als kanonisch geltenden Alten Testaments nicht lange entbehren. Für den heiligen Ephraim (gestorben 373) ist die Peschita denn auch schon ein altes Werk. Für ein hohes Alter spricht auch die Reception bei allen syrischen Secten, die sich doch sonst unter einander so bitter haßten, und ferner das oben dargelegte Verhältnis zur jüdischen Tradition."

The Edessene Canon omitted Chronicles, Ezra, and Nehemiah.[2] The Nestorians further omitted Esther. Whether this indicates that the Chronicler's work was translated into Syriac at a later time than the first translations, we cannot say. Wright points out[3] "that all these books are cited by Aphraates, and that they all appear in the Codex Ambrosianus." Later the books at first omitted were received into the Canon of the Peshitta. At what time we do not know.

No interpretations in Ezra indicate the hand of a Christian. This may be due to the content of the book which gave no occasion where a Christian would be led to make a theological gloss. The entire translation indicates the work of a most careful biblical scholar. The Syriac translation of Ezra is in no case slavishly literal as is that of the Pentateuch but it is often paraphrastic. Why should it not be so? The translator wanted to bring out the meaning of the original as effectively as possible, and he felt that this could be done in a number of cases better by a paraphrase than

[1] Nöldeke, *AL*, S. 264.

[2] Duval, *Lit. Syr.* p. 32; Nestle, PRE3 III S. 170.

[3] Wright, *Syr. Lit.*, p. 5. *Homilies of Aphraates*, vol. I. pgs. 48, 358, 376.

by a very literal translation. Thus he put into language intelligible to all who might read his work, certain phrases which, if literally rendered, would, in his time, have had no meaning.[1]

In 2 63 for example, the Hebrew עד עמד כהן לאורים ולתמים is rendered by S. ܥܕܡܐ ܟܗܢ ܠܐܘܪܝܡ ܘܠܬܡܝܡ. A comparison with the Greek translations (G & Esd., G ἕως ἀναστῇ ἱερεὺς τοῖς φοτίζουσιν καὶ τοῖς τελείοις, Esd. ἐνδεδυμένος τὴν δήλωσιν καὶ τὴν ἀλήθειαν) shows that all three paraphrased the text but that S. has given the clearest explanation of the meaning of the ancient oracular device. G. makes no sense; Esd. is better than G. but certainly inferior to S.

Not only in this case, but all the way through, a comparison of S. with G. shows that the Peshitta version of Ezra was not influenced by G. This is against the opinion of Siegfried.[2] The cases in which S. and G. agree against MT are of so unimportant a nature that the Syriac translator may never have read G.[3] It is all the more remarkable, therefore, that Siegfried's statement should have been accepted as valid for more than twenty years. Evidently nobody has ever examined into its truth.

Again, the generally accepted opinion in regard to the independent value of S. is also false. Siegfried holds that the Syriac "ist oft mehr Umschreibung als Uebersetzung." Klostermann says that the translation is of little value due to scribal errors and the "reine Willkür des Punktators."[4] Torrey in his *"Ezra Studies"* goes even so far as to say, "the

[1] Cf. 2 63, 9 4. Any reader of the English Bible who has had no scientific training is under a handicap in not understanding such phrases as "urim and tummim", which an unskilled reader of S. would not have experienced.

[2] Siegfried, *Esra, Nehemia und Esther Handkommentar* S. 9 ("ist von den LXX beeinflusst").

[3] Cf. G & S. vs. MT 4 10-12, 5 5, 7 8, 19, 25, 8 36, 9 1.

[4] Realencyclopaedie, Art. *Ezra-Nehemia.*

Syriac and Arabic versions of the canonical Chron.-Ezra-Neh. have long been known to be late and wellnigh worthless—the Arabic absolutely so—and any attempt to make a critical use or 'investigation' of them is a waste of time."[1] Batten in his commentary on Ezra[2] ignores S. absolutely; and Löhr in his edition of Ezra in Kittel's "Biblia Hebraica" uses it only three times. Others[3] dismiss the Syriac Version without a mention or hold it to be of little value. In fact, until the publication of Professor Bewer's *"Der Text des Buches Ezra"*,[4] S. has been wellnigh friendless. Professor Bewer has done much to correct the erroneous ideas regarding S.

When we undertake a comparison between the Hebrew and Syriac, we are at once confronted with the lack of a critical edition of S. The Peshitta text is found only in the Codex Ambrosianus, in the Paris and Walton (London) Polyglotts, and has been reprinted three times by missionary societies. The text found in the Paris Polyglott is that edited by Gabriel Sionita from a late Ms. This, the "editio princeps", was printed in 1645, and in 1657 reproduced in the London Polyglott. The latter is a careful reprint, there being but one variant spelling (6 19). In 1823 Lee produced an edition for the British and Foreign Bible Society. This, the most accessible edition, reproduces with slight variation the text of the Paris Polyglott. In 1852 the American Missionaries at Urumia published an edition in Nestorian characters, fully punctated and in a simplified spelling.[5] Another edition, published in 1887 at Mosul, I have been

1 Torrey, *Ezra Studies* p. 64.

2 Batten, *Commentary on Ezra-Nehemiah* in ICC series 1913.

3 Cf. Steuernagel, *Einleitung in das Alte Testament*, § 17.

4 Bewer, *Der Text des Buches Ezra*, (Göttingen, 1922).

5 The Urumia Edition has the classical and modern Syriac in parallel columns.

unable to obtain; but from all inquiries, I learn that it has no independent value. The editions are really the same, all of them being reprints of the Paris Polyglott.

A minute comparison of the Paris (P), Walton (W), and Lee (L) gives the following result:

3 11 WP ܕܡܥܕܝܢ L ܕܥܕܝܢ.

4 2 W ܐܝܬܝܗ PL ܐܝܬܝܗ.

6 19 WL ܦܨܚܐ P ܦܨܚ. This is a variant spelling. One form is as correct as the other.

A similar comparison of Paris, Walton, Lee, and Urumia (U) yields this result:

3 11 U ܩܠܗ ܪܥܝܢ WP ܩܠܗ ܕܡܥܕܝܢ L ܩܠܗ ܕܥܕܝܢ. U omits ܕ reading: "they shouted a shout of joy"; it is evidently an improved edition of L.

4 2 W ܐܝܬܝܗ ULP ܐܝܬܝܗ. The mistake is in W. Cf. above.

4 10 WLP ܐܝܬܝܗ U ܐܝܬܝ. Here an attempt has been made to bring U closer to MT — אסנפר.

6 9 LP ܦܨܚܐ WU ܦܨܚ. Variant spellings of the same word.

8 26 WPL ܥܠܝܕܝܢ U ܥܠ ܐܝܕܝܢ. Here U has been corrected by MT which reads על־ידם.

9 2 WPL ܡܬܚܬܢ U ܒܚܝܠܐ, MT בעמי.

From this comparison, it is evident that U was made with MT at hand as a corrective.

In the following particulars also U differs from PLW: a) Ribui is often omitted in the plurals; b) ܝܘܡ is omitted in 5 15; c) simplified spelling is considerably used, *e. g. yodh* and *aleph* are omitted in such words as ܐܝܬܝܐ (PLW) which U writes ܐܝܬ.

It is apparent that for all practical purpose these various editions are of equal value, since they all represent one and the same text. I have used *L.* because it is the most convenient.

Unfortunately, the Mss. of the Book of Ezra have not

been collated since the collation by Thorndyke of the Usher, Pococke, and Cambridge Mss. in vol. vi of Walton's Polyglott, which is reproduced here: 2 13 ܐܝܬܝܗܘܢ] nostri, ܗܘܝܢ. 2 20 ܡܫܬܐ] nostri, ܡܫܬܐ. 2 25 ܐܝܟ ܠܐ ܡܫܬܐ] nostri, ܐܝܟ ܠܐ ܡܫܬܐ. 2 22 ܡܫܬܐ] Uss. ܡܫܬܐ. 2 36 ܡܫܬܐ] nostri, ܠܐ. 2 43 ܡܫܬܐ] nostri, ܡܫܬܐ. 2 46 ܡܫܬܐ] nostri ܡܫܬܐ. 2 52 ܡܫܬܐ] Poc. ܡܫܬܐ. 2 47 ܐܝܟ ܕܐܝ ܠܐ] nostri, ܐܝܟ ܕܐܝ ܠܐ. 2 70 ܡܫܬܐ] Hebr. postulat ܡܫܬܐ. 3 5 ܡܫܬܐ] nostri, ܡܫܬܐ scribe ex Heb. ܡܫܬܐ. 3 9 ܡܫܬܐ] nostri, ܡܫܬܐ. 4 5 ܡܫܬܐ] lege ܡܫܬܐ etsi contra libros. 4 6 ܡܫܬܐ] ܐܝܟ ܕܐ ܡܫܬܐ. 4 10 ܡܫܬܐ] nostri, ܡܫܬܐ. Ib. ܡܫܬܐ] nostri ܡܫܬܐ. 4 11 ܡܫܬܐ] nostri ܡܫܬܐ. 4 13 ܡܫܬܐ ܠܐ] Poc. omittit ܠܐ, item Uss. 4 17 ܡܫ] lege ex Heb. ܡܫ etsi invitis libris. 4 18 ܡܫ] nostri, ܡܫ. 6 4 ܡܫ] nostri, ܡܫ male. 6 6 ܡܫ] nostri, ܡܫ male. 6 13 ܡܫ] Uss. ܡܫ: Potius deesse puto ܡܫ ܕ e chald. 7 15 ܡܫ] Poc. ܡܫ. Uss. ܡܫ. 7 17 ܡܫ] nostri ܡܫ. 8 1 ܡܫ] Hebr. ܡܫ libris non obstantibus. 8 14 ܡܫ] nostri ܡܫ. 8 15 ܡܫ] nostri, ܡܫ. ibid. ܡܫ ܡܫ] Hebr. postulant ܡܫ ܡܫ sed libri non juvant. 8 16 ܡܫ] fortasse ܡܫ. 8 33 ܡܫ] nostri ܡܫ. 8 36 ܡܫ] Poc. ܡܫ. 9 1 ܡܫ] nostri ܡܫ male. Ib. ܡܫ nostri ܡܫ. ܐ pro ܝ. 9 7 ܡܫ] Poc. ܡܫ. 9 8 ܡܫ] nostri, ܡܫ. 9 9 ܡܫ] videtur scribendum ܡܫ, etsi libri non juvant. 10 3 ܡܫ] nostri ܡܫ. 10 4 ܡܫ] nostri, ܡܫ. 10 15 ܡܫ] Poc. ܡܫ. 10 18 ܡܫ] nostri, ܡܫ. 10 20 ܡܫ] nostri, ܡܫ.

The yield of this collation is negligible. While it is, of course, quite possible that a careful collation of all existing Mss. would help us to correct a number of inferior readings, it seems likely that most corruptions will be found in almost all of them, and that our method of correction cannot be simply that of selecting the best reading of the Mss. Fortunately, we have the original Hebrew text from which S. was translated and we are therefore very frequently in a

position to remedy the mistakes of the S text by a careful comparison with MT and by pointing out how the Syriac which we now have has been corrupted by copyists from a Syriac text which corresponded more closely to MT.

Syriac copyists were just as careless and just as careful as other copyists. They frequently confused letters which looked similar to others. We find, e. g., the following confusions more or less frequently:

ܠ, ܥ.	ܡ, ܣ.
ܕ, ܥ, ܡ, ܝ, ܐ, ܗ, ܢ.	ܒ, ܒ.
ܟ, ܥ.	ܣ, ܠ, ܡ.
ܢ, ܝ, ܐ, ܒ, ܠ.	ܥ, ܠ.
ܗ, ܠ.	ܐ, ܕ.
ܐ, ܢ.	ܗ, ܕ.
ܫ, ܒ, ܥ.	ܝ, ܢ, ܒ.
ܒ, ܢ, ܒ, ܝ, ܐ, ܥ.	ܗ, ܣ.
ܡ, ܕ, ܒ.	ܠ, ܢ.
ܥ, ܠ.	

Keeping this in mind, I find that the Syriac text should be corrected in the following places:

Proposed Corrections of the Syriac Text.

Ch. 1. 8. ܠܝܗܘ] ܠܝܗܘ. — 11. ܥܥܢ] ܥܢ, cf. 5 14 same error.

Ch. 2. 2. ܡܢܢ] ܡܢ. — 12. ܝܗ] ܟܠ. — 17. ܢ] ܢ. — 18. ܠܝܗ] ܠܝ. — 19. ܡܢ] ܡ. — 20. ܟ] ܟ. — 25. ܡܢܢ] ܡܢ, ܡܢ ܠ] ܡ ܠ. — 30. ܡ] ܡ. — 33. ܝ] ܝ. — 36. ܢ] ܢ. — 40. ܡ] ܡ, ܡ] ܡ. — 42. ܢ] ܢ, ܡ] ܡ, ܡ] ܡ. — 43. ܡ] ܡ, ܡ] ܡ. — 44. ܡ] ܡ, ܡ] ܡ, ܡ] ܡ. — 45. ܡ] ܡ, ܡ] ܡ. — 47. ܡ] ܡ, ܡ] ܡ, ܡ] ܡ. — 48. ܡ] ܡ, ܡ] ܡ. — 49. ܡ] ܡ, ܡ] ܡ. — 50. ܡ] ܡ, ܡ] ܡ. — 51. ܡ] ܡ. —

52. ܡܫܝܚܐ] ܡܫܝܚ or ܡܫܝܚ, cf. text. ad. loc. — 53. ܡܪܝܡܐ] ܡܪܝܡ, ܐܡܐ] ܐܡܐ. — 54. ܐܝܠܐ] ܐܝܠ (?). — 55. ܐܝܬ] ܐܝܬ, ܡܬܥܠܝܢ] ܥܠܝܢ, ܡܫܝܚ] ܡܫܝܚ. — 56. ܐܝܠ] ܐܝܠ, ܐܡܝܢ] ܐܡܝܢ. — 57. ܠܝܬ] ܠܝܬ, ܐܝ] ܐܝ. — 58. ܡܫܝܚ ܐܝܬ] ܐܝܠ ܐܝܬ. — 59. ܐܝܬܝܠ] ܐܝܬܝܠ, ܡܝܐ] ܡܝܐ. — 60. ܡܪܝܡ] ܡܪܝܡ. — 61. ܡܪܝܡ] ܡܪܝܡ.

Ch. 3. 2. ܐܝܠܐ] ܐܝܠܐ. — 8. ܐܝ] ܐܝ. — 9. ܡܪܝܡ] ܡܪܝܡ, ܐܝܪ] ܐܝ. — 11. ܐܝܬ] ܐܝܬ.

Ch. 4. 6. ܡܫܝܚ] ܡܫܝܚ. — 7. ܡܪܝܡ] ܡܪܝܡ, cf. 18. — 8. ܡܪܝܡ] ܡܪܝܡ. — 9. ܡܪܝܡ] ܡܪܝܡ, ܐܝܬ] ܐܝ. — 10. ܐܝܠ] ܐܝ. — 22. ܐܝܬ] ܐܝ.

Ch. 5. 3. ܐܝܬܝܢ] ܐܝ. — 16. ܡܪ ܐܝܬ] ܐܝ (?).

Ch. 6. 2. ܡܪܝܡ] ܡܪܝܡ. — 3. ܡܪ] ܡܪ. — 4. ܐܝ] ܐܝ (?). — 12. ܐܝܠ] ܐܝ, ܡܪܝܡ] ܡܪ.

Ch. 7. 2. ܐܝ] ܐ.

Ch. 8. 2. ܐܝ] ܐ. — 4. ܡܫܝܚ ܐ] ܡ. — 5. ܡܫܝܚ] ܡ. — 7. ܡܪܝܡ] ܡ. — 8. ܡܪܝ] ܡ. — 9. ܡܫܝܚ] ܡ. — 10. ܡܪܝܡ] ܡ. — 12. ܐܝ] ܐ, ܡܪܝ] ܡ. — 13. ܡܪܝܡ] ܡ, ܡܪܝ] ܡ. — 15. ܐܝ] ܐ. — 16. ܐ] ܐ, ܐ] ܐ, ܡ] ܡ. — 18. ܡܪ] ܡ. — 21. ܐ] ܐ (?). — 33. ܐ] ܐ.

Ch. 10. 2. ܡܫܝܚ] ܡ. — 6. ܡܫܝܚ] ܡ. — 9. ܡܪܝܡ] ܡ. — 15. ܡܪܝܡ] ܡ, ܡܫܝܚ] ܡ, ܡ] ܡ or ܡ. — 18. ܡܪ] ܡ. — 21. ܡܫܝܚ] ܡ. — 22. ܐ] ܐ, ܡܪܝ] ܡ, ܡ] ܡ. — 23. ܡ] ܡ, ܡ] ܡ ܡ ܡ. — 24. ܡܫܝܚ] ܡ, ܐ] ܐ. — 25. ܡ] ܡ, ܡ] ܡ, ܐ] ܐ or ܐ. — 26. ܡ] ܡ, ܡ] ܡ or ܡ. — 27. ܐ] ܐ, ܡ] ܡ, ܡ] ܡ, ܡ] ܡ, ܐ] ܐ, ܡ] ܡ. — 29. ܡ] ܡ, ܡ] ܡ, ܡ] ܡ, ܡ] ܡ, ܡ] ܡ. — 30. ܐ] ܐ, ܡ] ܡ ܡ ܡ. — 31. ܡ] ܡ, — 32. ܡ] ܡ. — 33. ܐ] ܐ, ܡ] ܡ. — 34. ܡ] ܡ (?). — 35. ܐ] ܐ. — 37. ܡ] ܡ. — 39. ܡ] ܡ. —

40. ܡܚܡܝܬ] ܡܚܡܝܬ, ܡܚܡܝܬ] ܡܚܡܝܬ. — 41. ܚܢܢܐܝܐ] ܚܢܢܐܝܐ. — 43. ܢܚܡܝܐ] ܢܚܡܝܐ.

While most of these corrections concern names, there is still a goodly number of other cases where the original reading has been restored. It seems to me quite obvious that the method which Professor Bewer used in his "Text des Buches Ezra" for the Greek versions, must be applied to the Syraic text too and that any editing of S. which simply professes to give the best available text of the Mss. is not a critical edition. We are not left to speculate or to conjecture wildly about a possible text, because we have the Hebrew text from which S. was translated and have therefore a constant check and norm at our disposal. It is, of course, not claimed that every one of the above proposed emendations of S. represents certainly the original Syriac reading, but I believe in most cases it has actually been rediscovered by this method. This, in itself, is an important contribution to the textual history of the Book of Ezra, but it is not the most valuable, because it is even more significant that in our comparison of S. with MT we find a number of places where S. has retained a better reading than MT, in other words, where the *original Hebrew Text* can be restored on the basis of S.

Before giving a list of these, we must make clearer the character of the Peshitta Version of Ezra.

The Syriac translation, as has already been pointed out, is, in the main, carefully made and true to the sense without being slavishly literal. The translator has done exactly as we do in rendering French or German into English. On the other hand, in the forms of the verb, especially in the suffixes, and in the additions and omissions of the copula, a greater freedom is taken than we would like. How far this can be laid at the door of the copyists we cannot say.

In the matter of synonyms for theological ideas and offices an interchange is common; but in no case is the sense of the text injured. In the case of doublets, such as 9 7 und 10 12, the blame must not be laid on the translator. These are more likely marginal references which later copyists put into the text.

As is to be expected in any text that has suffered much at the hands of copyists, there are many words omitted. The omissions, however, are of an unimportant nature. They consist mostly of particles, the copula, words not understood, and certain words in paraphrastic phrases. Omissions occur in: 1 1, 2, 6; 2 31, 68, 69; 3 13; 4 3, 5, 10, 13, 14, 17, 22; 5 7, 8, 11, 12, 15, 17; 6 1, 2, 3, 5, 7, 8, 10, 13, 20, 21; 7 1, 9, 10, 12, 13, 14, 15, 17, 24, 28; 8 3, 6, 15, 20, 26, 27; 9 6, 8; 10 9, 14, 19, 20, 23, 24, 25, 27, 29, 30, 31, 43.

There is also a large number of additions. These, as in the case of the omissions, are of an unimportant character and are due to the copyists. By far the largest number of the omissions and additions are those of the copula. The translator has also a fondness for adding the obvious, *e. g.*, when a person is referred to in MT by name only, the S. translator adds, in nearly every case the title of his office, e. g., Ezra (the scribe or priest), etc. Additions occur in: 1 1, 2, 6, 7, 10, 11; 2 1, 3, 4, 5, 7, 11, 13, 14, 17, 19, 21, 23, 26, 27, 28, 31, 33, 36, 37, 41, 42, 58, 60, 62, 64, 65, 66, 67; 3 8, 9, 10, 12; 4 2, 3, 6, 7, 8, 12, 15, 17, 19, 23; 5 3, 8, 11, 14, 17; 6 3, 8, 9, 11, 14, 16, 18, 20, 21; 7 1, 6, 7, 10, 12, 13, 14, 15, 16, 18, 21, 23, 25, 27; 8 1, 17, 19, 26, 30; 9 1, 4, 5, 7, 10, 13, 15; 10 2, 3, 5, 6, 7, 8, 9, 10, 12, 13, 15, 16, 19, 30, 35, 41, 42.

Variants in the Divine name commonly occur. The translator invariably renders יהוה by ܡܪܝܐ in keeping with Jewish tradition. Occasionally אלהים is also rendered by ܡܪܝܐ *e. g.* 1 5; 3 8, 9; 6 22; 7 15; 10 1, 6, 9.

Words are sometimes misunderstood. Several words from the Persian occur in Ezra. These the translator has not always understood as is shown by the following: אספרנא which S. has as follows: 5 8 ܐܝܬܝܗܒ cf. note *ad loc.* 6 8 omits; 6 12 ܚܝܠܐ "quickly"; 7 21 ܫܥܬܐ "zealously"; 7 17, 26 ܡܬܐܢܐ "carefully". התרשתא, the designation of the Persian Governor of Judea in Ezra 2 63 is given as ܬܪܥܐ ܕܝܗܘܕܝܐ. Cf. note *ad loc.* In Ezra 4 13, 20; 7 24 is a list of the terms used for toll and customs. The translator misunderstood these terms and rendered as follows: 4 13, MT "tribute, custom, toll" by a paraphrase "there will be no tribute for thee". 4 20: Here the translator departs yet farther from MT, paraphrasing the original "and tribute, toll, and custom was paid them" by "and for the former kings they had no regard at all." 7 24, MT reads, "Tribute, custom, and toll it is not lawful to levy on them" by "it is not lawful to say a thing to them." In 4 8, 5 4, and 6 13 occurs the word כנמא which the translator mistook and translated by ܐܝ ܢܚܫܐ except in 5 9, 11, where the word occurs again it is correctly rendered. In 4 13 the word אפתם "impost" (reading with many Mss. אפתם) is incorrectly translated by ܐܦ ܗܝ "also she".

As to the k'thib and ḳ're the translator used his own judgment as to the better reading but preferred the ḳ're to the k'thib. Out of a total of 28 cases, the translator uses the ḳ're 17 times, the k'thib 6 times and follows his own judgment 5 times. The list follows:

	K'thib	Ḳ're	Syriac	
2 1	נבוכדנצור	נבוכדנצר	ܢܒܘܟܕܢܨܪ	= ḳ're.
2 46	שמלי	שלמי	ܫܠܡܝ	= ḳ're.
2 50	נפיסים	נפוסים	ܢܦܘܣܝܡ	= ḳ're.
3 3	ויעל	ויעלו	ܘܝܥܠܘ	= ḳ're.

	K'thib	Ḳ're	Syriac	
4 2	ולא	ולו	ܘܠܐ	= ḳ're.
4 4	ומבלהים	ומבהלים	ܘܡܒܗܠܝܢ	= k'thib.
4 7	כנותו	כנותיו	ܟܢܘܬܘ	= k'thib.
4 9	ארכוי	ארכויא	ܐܪܟܘܝܐ	S. here follows

neither k'thib nor ḳ're but reads independently ארכיא which a later scribe has carelessly written ארביא. Torrey suggests this reading[1] but gives no credit to the Peshitta.

4 9	דהוא	דהיא	ܕܗܝܐ	= ḳ're.
4 11	עבדיך	עבדך	ܥܒܕܟ	= k'thib.
5 1	נביאה	נביא	ܢܒܝܐ	= ḳ're.
5 12	כסדיא	כסדאה	ܟܣܕܝܐ	= ḳ're.
6 14	נביאה	נביא	ܢܒܝܐ	= ḳ're.
6 17	לחטיא	לחטאה	ܠܚܛܝܐ	= independent.
7 18	עליך	עלך	ܥܠܟ	= ḳ're.
	אחיך	אחך	ܐܚܝܟ	= k'thib.
7 25	דאנין	דינין	ܕܐܢܝܢ	= ḳ're.

7 26 S. paraphrases and reads independently.

8 13 יעואל יעיאל ܝܥܝܐܝܠ S. read originally ḳ're. A copyist has confused ו and י.

8 14	זבוד	זכור	ܙܟܘܪ	= ḳ're.

8 17 S. paraphrases but follows ḳ're *ad sensum.*

10 2	עולם	עילם	ܥܝܠܡ	= ḳ're.
10 12	כדבריך	כדברך	ܟܕܒܪܟ	= k'thib.
10 29	ירמות	ורמות	ܘܪܡܘܬ	= k'thib.
10 35	כלוהי	כלוהו	ܟܠܘܗܝ	= independent.
10 37	ויעשו	ויעשי	ܘܥܒܕܘ	= ḳ're originally.
10 43	ידו	ידי		S. omits.
10 44	נשאי	נשאו	ܢܫܐܘ	= ḳ're.

This proves that the translator knew the traditional reading of the synagogue but by no means felt bound by

[1] Cf. *Ezra Studies,* ad loc.

that system. No decisive argument can be deduced from the above to prove that the translator was a Jew; a Christian would have known the ḳ're corrections as well as a Jew.

Differences in vocalization frequently occur. The majority of these instances are confined to proper names. All these cases are fully discussed in the text further on.

Free paraphrases occur in every chapter. These are in some instances due to foreign words, the meaning of which the translator did not know. In the second place, the translator shows a predilection to add explanatory words, such as priest, prophet, etc. In the third case, paraphrases explain what would otherwise be unintelligible to the translator's readers. G. misunderstood some of these passages in the original and nothing, it would seem, shows so clearly the independence of S. over G as 2 63: MT כהן לאורים ולתמים (cf. Neh. 7 65). S. paraphrases by ܟܗܢܐ ܕܢܗܝܪܘܬܐ ܘܫܠܡܘܬܐ, while G^{AB} translates with an attempt at extreme literalness ἱερεὺς τοῖς φωτίζουσιν καὶ τελείοις which makes no sense. G^{AB} wrongly connects אורים and תמים with אור and תמם. The Peshitta translator understood the meaning. First, there is the addition of ܟܗܢܐ to ܟܗܢܐ (cf. Ex. 28 30, Lev. 8 18, Num. 27 21) which shows historical accuracy and also is in keeping with the translator's habit of adding explanatory words. In the second place, he paraphrases correctly the meaning of לאורים ולתמים. If the Peshitta translation of Ezra had been made under the influence of G, should we not expect its influence to be seen in a difficult passage such as this?

Another passage of the same order is 9 4 where מנחת הערב is translated by ܡܨܠܬܐ ܕܡܪܡܐ. Here again G^{AB} follows MT literally with τῆς θυσίας τῆς ἑσπερινῆς. The translator of the Peshitta, however, with historical accuracy, renders "until

the ninth hour", *i. g.*, the hour of prayer, which, in the times, when there was no temple, and so no minḥah, took the place of the evening sacrifice[1]. The translator, exactly as in 2 63, has not literally rendered words which might be misunderstood or meaningless but by his paraphrase has made the passage perfectly intelligible to his readers.

Another instance occurs in 10 1. MT has here "and the people wept"; the translator has paraphased this as "the children wept" which seemed to him to be the true meaning of the original.

While these instances show the freedom of the translator, they by no means prove that the Peshitta is a mere paraphrase. Moreover, in none of these illustrations is there the slightest dependence on G. These passages and a few similar ones that occur in the translation are fully discussed in the comparison of the text with MT.

It is manifest that the Syriac translator has succeeded, on the whole, remarkably well in presenting the Book of Ezra in a good Syriac dress to his countrymen and that it could thus take its place appropriately in the Syriac Bible.

For the Biblical scholar, however, and especially for the textual critic, the greatest value of the Peshitta of Ezra lies in the fact that it has in forty-two instances preserved the original reading, and therefore it must be employed to reconstruct the Hebrew text of the Massorites. These original readings are as follows:

1 6 לבד] ܠܒܪ = לָרֹב = "very much" which is undoubtedly the original reading.

2 25 קרית ערים] ܩܪܝܬ ܥܪܝܢ which was originally ܥܪܝܢ = יערים. A scribe has carelessly written ܪ for ܝ both here and in Neh. 7 29. S. represents here (in the original)

[1] Duhm, *Die Psalmen*, to Ps. 141 2. Cf. also *Acts*, 3 1.

the correct reading. MT is due to carelessness. GAB and Neh. 7 29 both bear witness with S. that MT must be corrected.

3 4 עלת] ܥܠܬܐ S. here with G and several Heb. mss. has preserved the plural and MT must be corrected accordingly.

3 9 יהודה] ܝܗܘܕܝܐ = הודיה. As 2 40 shows, S. has here preserved the correct form of this name.

3 10 ויעמידו] ܘܐܩܝܡܘ = ויעמדו. S. agrees with several Heb. Mss. and G, and undoubtedly represents the original.

3 12 את־הבית הראשון] ܐܝܟ ܕܒܝܬܐ ܗܢܐ ܒܪܝܫܐ ܕܝܩܪܗ ܗܘܐ S. alone of all the versions has here preserved the original reading, viz. "this house in its great honor". MT has lost the words "in its great honor", and must be corrected by supplying הרב בְּכָבוֹד.

בשמחה] ܘܒܚܕܘܬܐ. S. reads the copula, as does Esd., which is the correct reading. MT must be changed to ובשמחה.

4 3 המלך כורש מלך־פרש] ܡܠܟܐ ܕܦܪܣ S. omits המלך (G and Esd. also). MT should be corrected accordingly, since "King Cyrus, King of Persia" is evidently redundant.

4 10 בקריה] ܒܩܪܝܬܐ S. reads "in the cities of the province of Samaria". This (cf. 2 Kgs. 17 24) is also G's reading and is preferable to MT's "in the city".

4 23 רחום] + ܒܥܠ ܛܥܡܐ S. and GL alone preserve the original text. The title בעל־טעם must be inserted in the Hebrew. Cf. vss. 8, 9, 17.

5 1 נביאיא] ܢܒܝܐ. S. has quite grammatically "Haggai the prophet and Zechariah the son of Iddo the prophet." This is certainly better than MT and it may represent the original text. The alternative is to follow Esd. in omitting נביאה after חגי.

5 4 אמרנא] ܐܡܪܢ. S. and G have preserved here the original text. MT must be emended to read אמרו.

5 17 בבית גנזיא די־מלכא תמה די בבבל] ܕܒܬܐ ܕܓܢܙܐ ܕܡܠܟܐ ܬܡܗ ܕܝ ܒܒܒܠ MT reads here "in the king's treasury there which is in Babylon" but S. reads "in the records, that are in the treasury of the kings of Babylon." MT does not here present the original text and must be emended to read with S. which here undoubtedly presents the original = בספריא די בבית גנזיא די מלכיא די בבל.

דך] ܕ = די. So also several Heb. mss. and Esd. This is clearly the preferable reading. G has both readings.

6 2 באחמתא] ܒܐܚܡܬܐ. S. preserves the original form of this Persian word. Cf. BDB.

6 3 בירושלם] ܒܝܪܘܫܠܡ = די־בירושלם. So several Heb. mss., Esd., G, and Vulg. This is the original text and MT must be corrected accordingly.

שתין] ܫܬܝܢ. S. corresponds here to 1 Kg. 6 2 and apparently represents the original. The reading in MT is influenced by the preceding שתין.

6 18 על־עבידת אלהא] ܥܠ ܥܒܝܕܬ ܐܠܗܐ. S. agrees with G^L and is better than MT. We must insert therefore in the Aramaic text בית before אלהא.

7 12 גמיר] ܓܡܝܪ. S. alone has preserved the epistolatory style demanded, viz. "greeting".

7 19 אלה ירושלם] ܐܠܗ ܝܪܘܫܠܡ. S. presents the original and only possible reading. The reading in MT is unparalleled. MT must accordingly be corrected to אלהא די בירושלם.

7 22 ועד בתין משח] ܘܥܕ ܒܬܝܢ ܡܫܚ. The order of MT has been confused by a copyist and should read as does S. ועד משח בתין.

7 25 דתי] ܕܬܐ. S. translates by a singular. The Greek versions also have the singular which Guthe (Esra *ad loc*) and others believe is the original reading. Vs. 26 favors the singular = דָּת.

8 12 עשרה] ܥܣܪܝܢ. S. reads with 38 Heb. mss. and Esd.[L] what is undoubtedly the original. MT should be emended accordingly to עשרים.

8 24 חשביה] ܚܫܒܝܐ. S. with Esd.[AB] has preserved the original reading because Hashabia was not a priest but a Levite according to vs. 18.

8 34 במשקל] ܒܡܫܩܠܐ. The copula must be inserted in MT to read ובמשקל with S.

9 1 כתעבתיהם] ܟܬܥܒܬܝܗܘܢ = בתעבתיהם, so also G and this was most probably the original reading. So Bewer.

9 3 בגדי] ܒܓܕܝ. MT must be emended to read בגדי with S. instead of sing.

9 4 בדברי] ܒܕܒܪܝ = בדבר. The reading in S. is vouched for by G, Esd., and Vulg. and doubtlessly represents the original reading. Cf. Bewer *ad loc.*

9 12 עולם] ܥܠܡ = עילם = k're of MT which is preferable to MT kethib. This reading is vouched for by G, Esd.[L] and Vulg.

10 5 הלוים] ܠܘܝܐ. S. reads "priests *and Levites*" = והלוים MT should be corrected accordingly.

10 6 ויולך] ܘܝܠܢ = ויולן. A scribe has carelessly written ך for ן in MT. S, preserves the original reading. (Esd. also.)

10 7 וירושלם] ܘܒܝܪܘܫܠܡ. S. here has preserved the original which is vouched for by many Heb. Mss. and also by G. The context also demands it in agreement with the previous "in Judea".

10 14 עד] ܥܠ. MT must be emended to read על for עד according to the more original reading of S.

10 16 ויבדלו] ܘܐܦܪܫܘ. S. (cf. also G) gives evidence of an original וַיַּבְדֵּל which MT demands as Ezra is subject of the sentence. MT reads plural; but this must be emended.

10 16 לדרוש] ܠܡܕܪܫ = לדרוש. This is the correct reading. MT must be accordingly corrected.

10 17 אנשים] ܐܢܫܝܢ. MT must be emended to read האנשים.

10 20 זבדיה] ܙܒܕܝܐ. S. and 9 Heb. Mss. may well represent the original.

10 31 ובני חָרִם] ܘܒܢܝ ܚܪܡ. G^{AB} and many Heb. mss. agree with S. in this reading which is doubtless original. MT must be corrected to read וּמִבְּנֵי. G^{AB}, $Esd.^{ALB}$ vocalize חָרִם as does S. MT must also be corrected to read with S.

10 34 בני] ܒܢܝ. Cf. vs. 29 where the "sons of Bani" are already listed. S. must be correct, as one clan would not be listed twice. MT must accordingly be corrected to read בכי.

אואל] ܝܘܐܝܠ = יוּאֵל to which $Esd.^{ABL}$ and G^{LB} also testify. MT must be accordingly corrected.

10 35 כלוהי, k're כלוהו] ܟܠܝܗܘ = כליהו which may have preserved the original reading.

10 38 ובני ובנוי] ܘܒܢܝ ܒܢܘܝ. S., in spite of a scribal corruption, has preserved the original reading ܒܢܘܝ, *i. e.* "the sons of Binnui". So also G. MT must be accordingly corrected to ובני בנוי.

CHAPTER I

1. ירמיה] + ܒܝܕ. Cf. also 1 2, 7. The translator of Ezra adds such explanatory words. Cf. the parallel in 2 Chr. 36 22 where the same addition is made.

מפי] ܥܠ ܦܘܡܗ is a free translation. S. supports MT over against בפי of Esd. and GL. In the duplicate section, 2 Chr. 36 22, בפי = ܒܦܘܡܗ.

כרש מלך פרס]. S. omits. כרש here, either by accident or by oversight of a copyist.

2. כל ממלכות] ܡܠܟܘܬܐ. The translator or a copyist may have omitted accidentally both כל and the sᵉḡāmē̱ points of ܡܠܟܘܬܐ. But it is also possible that כל seemed superfluous to the translator, because he took the Hebrew to mean "the rule of the earth". In any case we need not assume that the translator had a Hebrew original different from the MT.

בירושלם] + ܒܝܪܘܫܠܡ. Cf. note on vs. 1.

3. מכל־עמו] ܡܢ ܟܠ ܥܡܗ ܕܝܗܘܕ. As in 2 Chr. 36 23 the duplicate section.

יהי] ܢܗܘܐ.

4. ינשאוהו] ܢܬܢܣܝܘܗܝ. This is a very literal translation which does not represent the true meaning of the Hebrew here which is to "help". G also did not know this meaning, translating λήμψονται.

5. לכל] ܠܟܠ.

יהוה] ܡܪܝܐ ܐܠܗܐ. The translator took the relative אשר to

refer to יהוה and translated "a house for the Lord יהוה *the God who* is in Jerusalem". Taking יהוה as a proper name, his addition, the God, was appropriate and quite in accordance with his habit (cf. note on 1 1). MT reads: "the house of יהוה which is in Jerusalem."

6. חזקו] ܬܫܝܢ. S. renders freely, due perhaps to בידיהם.

בזהב] ܒܕܗܒ etc. The translator does not repeat the preposition governing two nouns in succession as the Syriac style does not require such a repetition.

לבד] ܠܚܕ. MT here is evidently corrupt. S. (also Esd.) reads „very much" which is doubtless the original reading.

על־כל־התנדב] ܥܠ ܟܠ ܕܢܕܒܘ ܕܐܝܬ ܠܗ. S. understood התנדב as referring to the persons who gave freely and translated accordingly. MT took it as referring to the gifts which were given to the temple (in accordance with vs. 4) and its meaning is "in addition (על) to all that had been freely given" (to the temple). S's original apparently did not have כל, it was neither in G nor in Esd.L and must therefore have been omitted in the Hebrew mss. (accidentally through haplography). That it was in the older texts is clear not only from MT but from Esd.AB. Cf. Bewer, *Text des Buches Ezra*, S. 14.

7. נבוכדנצר] + ܕܐܬܝܐ ܡܢ. Cf. note on vs. 1.

8. מתרדת] ܡܬܪܕܬ. It is quite apparent that this reading is not due to the original translator who wrote ܡܬܪܕܬ but to a careless copyist who mistook ܬ for ܪ.

ששבצר] ܫܫܒܨܪ. This also must not be put to the account of the translator who wrote ܫܫܒܨܪ but to that of a careless scribe who wrote this incorrectly and fixed the wrong form in his mind, for he makes the same mistake in 1 11, 5 14.

9. אגרטלי] ܐܓܪܛܠ. S. interprets as meaning "bowls". מחלפים] ܡܚܠܦܝܢ. The translator connected the word with חלף *change*.

Cf. חליפה *garment for changing*. The Vulg. renders *cultri* and Esd. θυίσκαι ἀργυραῖ.

10. Apparently the translator had omitted the gold bowls first; then he noticed his mistake and added them with ܘܠܐ.

כלים] + ܘ. The addition of the copula, although of no critical significance, is noted. (Cf. discussion of these additions and omissions in the Introduction.)

11. ששבצר] ܫܫܒܨܪ. Cf. note on vs. 8.

הגולה מבבל] ܕܓܠܘܬܐ ܕܒܒܠ ܥܡ ܫܠܡܐ ܘܫܠܡܐ. The addition of ܫܠܡܐ is simply in the interest of a good translation.

CHAPTER II

1. משבי הגולה] ܡܫܒܝ ܕܓܠܘܬܐ. The translator probably regarded הגולה as superfluous and, accordingly, left it untranslated. Cf. Neh. 7 6 where both words are literally rendered as in MT.

לבבל . . . הגלה] ܕܐܬܓܠܝܘ ܠܒܒܠ . . . ܘܐܬܝܘ. S. freely renders MT's „carried into exile—to Babylon", by "which he carried into exile—and brought them to Babylon". Neh. 7 6 translates MT literally as above.

וישובו] ܘܢܦܠܘ . . . ܘܢܦܠܘ. This is a similar free translation.

2. זְרֻבָּבֶל] ܙܪܘܒܒܠ. This is the regular Syriac vocalization in Ezra, Neh., Hag., and Zech.

בִּלְשָׁן] ܒܠܫܢ. This is due to a different vocalization.

מספר] ܡܢܝܢܐ. The translator misunderstood this name and incorrectly translated it "number".

אנשי עם ישראל] ܐܢܫܐ ܕܥܡܐ ܕܝܫܪܝܠ. S. avoids the tautological expression of MT by omitting עם. In Neh. 7 7, however, S. translates it verbatim.

6. פחת מואב] ܦܚܬ ܡܘܐܒ in Ezra. S. always translates פחת as if it were a noun. (Neh. 7 11 idem.) The translator of Hag. 1 1, 2 22 renders it by ܦܚܬ, taking it as did the translator of Ezra. The term had, by this time, become a proper name.

לבני] ܠܒܢܝ. S. disregards the ל = "namely" (cf. 1 5) and continues the catalogue noting each as a separate clan.

ויואב] ܝܘܐܒ. S correctly renders ויואב. Neh. 7, and Esd. also vouch for the reading in S.

8. זתוא] ܙܬܘܐ. The difference in the vocalization is probably due to the omission of the *mater lectionis* in the Ms. which the translator used.

10. שש] was omitted by a careless scribe.

12. עזגד] ܥܙܓܕ. This is evidently a scribal corruption for ܥܙܓܪ. Cf. Neh. 7 17.

13. אדניקם] ܐܕܢܝܩܡ. This is the usual Syriac transcription. Neh. 7 17 and Ezra 8 13 ܐܢܡܩܡ is a scribal corruption for ܐܕܢܝܩܡ.

15. עדין] ܥܕܝܢ. This is the same as in Neh. 7 20. Cf. note on 2 8.

חמשים] ܚܡܫܝܢ. This mistake was probably occasioned by the figure in the preceding verse.

16. ליחזקיה] ܠܚܙܩܝܐ. This is without ܝ preformative as MT Neh. 7 21.

17. בצי] ܒܨܝ. This is a copyist's mistake for the original ܒܙܝ as in Neh. 7 23.

18. יורה] ܝܘܪܐ. Misled by a confusion of ܘ and ܝ, a scribe thought the well known ܝܘܪܐ was meant and wrote accordingly. There is no reason to think that this corresponded to a different Heb. original.

19. חשם] ܚܫܡ. Note the different vocalization. Neh. 7 22 is a scribal error for ܚܫܡ.

20. גבר] ܓܒܪ is partly due to the confusion of ܘ and ܝ and partly to the careless omission of ܕ. As in 2 18 it is not necessary to hypothecate a different Heb. original.

22. נטפה] ܢܛܦܐ. This vocalization, as in Neh. 7 26 is due to the absence of the *mater lectionis* in the translator's Heb. Ms.

25. קרית ערים] ܩܪܝܬ ܥܪܝܡ. This was originally ܥܪܝ. A scribe has carelessly written ܬ for ܪ both here and in Neh. 7 29.

S. presents here (in the original) the correct reading. MT's reading is due to carelessness. G^{AB} and Neh. 7 29 both bear witness with 2 25 that MT must here be corrected.

ובארות שבע]. The printed Syriac texts here have a wrong division of these words as ܒܐܪܘܬ.ܫܒܥ which were originally, of course, ܒܐܪܘܬ ܫܒܥ as Neh. 7 29. Thorndyke's Mss. read this also.

26. שש מאות] ܫܬܡܐܐ. This is a scribal error due to the preceding verse. Cf. vss. 10, 15, and Neh. 7 30.

28. והעי] ܘܥܝ. S. omits the article in proper names as do the English versions.

30. מגביש] ܡܓܒܝܫ. This is due to a scribal confusion of ܒ and ܡ.

31. אחר]. S. omits.

33. חדיד] ܚܕܝܕ. This mistake of ܕ and ܪ is due to a copyist.

ואונו] ܘܐܘܢܘ. This is as Neh. 7 37; the difference is due to a copyist.

37. אִמֵּר] ܐܡܪ. S. writes as in 7 40 with different vocalization, but in 1. Chr. 9 12, 24 14, ܐܡܪ.

אלף] + ܐܠܦ. This addition is due to the influence of the following verse.

38. ארבעים ושבעה] ܐܪܒܥܝܢ ܘܫܒܥܐ. This is due to carelessness.

39. חרם] ܚܪܡ. S. writes with a different vocalization. Cf. vss. 15, 22, 30.

40. וקדמיאל] ܘܩܕܡܝܐܝܠ. The omission of ܝ here is due to the carelessness of a scribe. In Neh. 7 43 this word is correctly written.

לבני] ܠܒܢܝ. Both MT and S. are here corrupt. The original Heb. had the proper name וּבְנוּי. Cf. vs. 6.

הודויה] ܗܘܕܝܐ = הודיה. S. agrees here with the k're of Neh. 7 43. (So also in 3 9.)

41. המשררים] ܗܡܫܪܪܝܢ; ܗܡܫܪܬܝܢ = המשרתים. MT is correct.

42. השערים] ܐܬܪܘܬܐ. This is a copyist's error for ܐܬܪܘܬܐ. Cf. vs. 40 for opposite mistake in writing final ܬ. The translator took this word for a proper name. This accounts for the addition of the copula to the following ܘܬ.

טלמן] ܛܠܡܢ. This is due to a copyist's interchanging of letters.

עקוב] ܥܩܘܒ. As in Neh. 7 45, the copyist's error is due to dittography. The mistake was easily made, as יעקוב is a more familiar name than עקוב.

חטיטא] ܚܛܝܛܐ. S. writes the word with different vocalization.

43. ציחא] ܨܝܚܐ. This is evidently a copyist's error for the original ܨܝܗܐ as in careless writing they look so much alike. Cf. Neh. 7 45 where ܨܝܗܐ occurs.

חשופא] ܚܫܘܦܐ. S. writes with a different vocalization. Cf. 2 42. The confusion of ܚ and ܗ is due to a copyist.

44. סיעהא] ܣܝܥܗܐ. This is a copyist's error for the original ܣܝܚܐ.

קרס] ܩܪܣ. This is the result of a copyist's confusion of ܪ and ܝ.

פדון] ܦܕܘܢ. This is the result of a copyist's confusion of ܪ and ܝ.

45. לבנה] ܠܒܢܐ. This is evidently a copyist's error for the original ܠܒܚܐ and is due to a confusion of ܢ and ܚ.

עקוב] ܥܩܘܒ. Cf. vs. 42 for the same confusion of ܚ and ܗ.

46. שמלי] ܫܡܠܝ. So also MT ḵ're and Neh. 7 48.

47. גדל] ܓܕܠ. This is the result of copyist's confusion of ܕ and ܪ.

גחר] ܓܚܪ. As in Neh. 7 49, this transposition of consonants is due to a copyist.

ראיה] ܪܐܝܐ. This is due to a copyist's confusion of ܪ and ܝ. Cf. the worse confusion in Neh. 7 50, ܠܐ for ܠܐܝ.

48. רצין] ܪܨܝܢ. As in Neh. 7 50, the ܪ is a copyist's error, but the punctation is truly Aramaic.

נקודא] ܢܩܘܕܐ. Here is a confusion of ܕ and ܪ, as well as of ܐ and ܒ, with a good Semitic name as the result. In Neh. 7 50 the name appears as ܢܩܘܕܐ.

49. פסח] ܦܣܚ. This is due to a confusion of ܦ with ܠ.

בסי] ܒܣܝ. This is due to a confusion of ܝ with ܐ.

50. אסנה] ܐܣܢܐ. This is due to a confusion of ܕ with ܐ.

מעונים] ܡܥܘܢܝܡ. This is due to a confusion of ܢ with ܡ.

נפיסים] ܢܦܝܣܝܡ. S. reads as does MT ḳ're.

51. חרחור] ܚܪܚܘܪ. This is due to a confusion of ܪ with ܘ. Cf. Neh. 7 53 where ܚܪܚܘܪ is due to an aural error.

52. מחידא] ܡܚܝܕܐ. This is probably due to a confusion of ܘ with ܪ; but several Heb. mss. read מחירא both here and in Neh. 7 54.

53. ברקוס] ܒܪܩܘܣ. This is due to a confusion of ܐ with ܒ.

תמח] ܬܡܚ. As in Neh. 7 56, this is due to the careless writing of a scribe.

54. חטיפא] ܚܛܝܦܐ. This is due to a different vocalization which GB also has.

55. עבדי] ܥܒܕܝ. This is due to the omission of ܐ and the confusion of ܪ with ܘ.

שלמה] ܫܠܡܗ ܥܒܕܝ. The ܥܒܕܝ is a mistake. The translator took עבדי and שלמה as two names as in vs. 58. Neh. 7 60 S. = MT. = ܫܠܡܗ ܒܪ ܥܒܕܝ.

סטי] ܣܛܝ. The ܛ is due to the preceding ܣܛܝ.

הספרת] ܗܣܦܪܬ. This is due to a different vocalization.

56. יעלה] ܝܥܠ The ܠ is omitted by haplography as in Neh. 7 58 and ܫܠܡܗ ܥܒܕܝ comes from vs. 57.

דרקון] ܕܪܩܘܢ. The ܢ is a copyist's error for ܘ.

57. בני שפטיה] is omitted here and transposed to vs. 56.

חטיל] ܚܛܝܠ. This is due to a different vocalization.

פכרת] ܦܟܪܬ. This is due to a confusion of ܐ and ܒ and to a different vocalization.

הצבים] ܗܨܒܝܡ. The translator took "הצ not as a name

but as a noun and wrongly connected it with צבא whose plural is צבאות. Neh. 7 59 ܚܨܒ ܙܒܝܐ; GB υἱοὶ Ἀσεβωείν; GA omits and reads: υἱοί, and as usual translates literally.

אמר] ܐܡܪ is a copyist's error for original ܐܡܘܢ.

58. עבדי שלמה] ܥܒܕܝ ܫܠܡܗ. Cf. note on vs. 55. The translator wrongly takes as two separate names.

59. תל מלח] ܬܠܡܠܚ. This is due to a transposition of consonants.

תל חרשא] ܬܠܬܪܫܐ. The translator mistook these words and prefixed ܬ = place to which; then took חַרְשָׁא as the Aramaic word חֲרָשָׁא for "forest" = ܚܪܫܐ, together making ܬܠܬܪܫܐ to "Tel-'Aba". Evidently the translator knew nothing of the geography of this region.

כרוב] ܟܪܘܒ. Again the translator takes this as a place to which and prefixed ܬ as well as the copula "and". He reads a different vocalization and a scribe has added ܕ making what, to him, was a familiar name.

אדן אמר] ("from) Addan, Immer"] ܐܕܢ ܐܡܪ] "then it was reported". As in Neh. 7 61, S. takes these names for a clause. The mistake was easy to make as the translator thought in Aramaic and when his eye caught these words he carelessly translated as above. Cf. his careless translation of מספר in vs. 2.

אם] ܐܢ ܠܐ. S. translates MT's "whether" by "except that (they were of Israel)." In MT it is questionable whether these Exiles were of the stock of Israel; in S. the only question is their ability to show a certificate of birth.

60. נקודא] ܢܩܘܕܐ. This is due to a scribe's confusion of ܕ and ܪ and to a different vocalization.

61. ומבני הכהנים]. S. omits.

הקוץ] ܗܩܘܨ. A copyist has carelessly transposed the consonants.

62. נמצאו] ܐܫܬܟܚܘ = מצאו.

כתבם המתיחשים] ܐܝܟܢܐ ܕܟܬܒܘܗܝ. Here are free but good translations, and, in no way, presuppose a different Hebrew original.

63. התרשתא] ܬܪܫܬܐ ܕܗܘܬ. This is an unsuccessful attempt to explain a Persian word (tiršatha) which the translator did not know. More than 700 years intervened between Ezra and the translator and the Persian terms for office were entirely unknown to him. The plural form of the verb is necessited by ܗܘܬ. Cf. Neh. 7 65 where this word is rendered ܡܫܬܡܫܢܐ ܕܡܪܝܐ.

כהן] ܟܗܢܐ ܪܒܐ. Here, as in Esd., "the high priest" is an interpretative translation.

לאורים ולתומים] ܕܢܫܐܠ ܘܢܚܘܐ "and he shall inquire and determine (lit. see)". Here a paraphrase of the terms Urim and Thummim is given by the translator as the original significance of these terms was unknown to the popular reader.

65. MT ולהם משררים ומשררות] "and their singers male and female". S. ܘܠܗܘܢ ܡܫܡܫܢܐ ܕܡܬܩܪܒܝܢ ܠܗܘܢ "and their servants who were serving them . . . . ." This mistake arose from the similarity of the words משררים and משרתים.

68. התנדבו לבית האלהים להעמידו על־מקומו = they gave free will offerings for the house of God to establish it upon its site. S. ܘܡܬܝܠܘ ܠܒܝܬ ܐܠܗܐ ܕܡܪܝܐ ܘܩܡܘ ܒܓܒܪܘܬܐ = they planned together for the house of the Lord; and then rose up and did bravely. S. paraphrases here but not correctly.

האלהים] ܐܠܗܐ Cf. 1 5, 3 8, 9.

69. דרכמונים] ܕܪܟܡܘܢܝܐ. S. gives the Persian equivalent.

שש] ܫܫ is less usual than ܫ.

וכסף]. S. omits ܘ before ܟܣܦܐ.

70. ויָשְׁבו] ܘܝܫܒܘ. The *matres lectionis* not appearing in the ms., our translator read וְיָשְׁבו; then he added ܐ to the words "singers and porters".

בעריהם] ܒܥܪܝܗܘܢ. The ܘ is evidently a mistake for ܕ.

+ ܘܢܬܝܢܐ ܕܒܥܪܝܗܘܢ]. A comparison of MT und S. shows in translation the following:

MT.	S.
"The priests and levites, and (the rest) of the people, and the singers, and porters and the Nethinim dwelt in their cities, even all Israel *in their cities*."[1]	"So the priests and levites and a part of the people and part of the servants and part of the porters and the Nethinim and those who were dwelling in their cities returned; and all Israel *in their cities*."[1]

MT is certainly corrupt as it stands. S. tried to remedy the reading with the above result.

[1] Dittography. (S. corrected as above.)

CHAPTER III

1. אל־ירושלם] ܠܡܬܩܠܗ ܠܝܪܘܫܠܡ. MT has the people already at Jerusalem. In S. the people gather at some undefined place "to go up to Jerusalem". This does not imply that S. had a Heb. original different from that of our MT. S. presents here simply a paraphrastic element in the translation.

2. שאלתיאל] ܫܐܠܬܝܐܠ. S's reading is a copyist's mistake for ܫܐܠܬܝܐܝܠ. Cf. 3 8, 5 2 for a similar error.

איש־האלהים] ܢܒܝܐ ܕܐܠܗܐ. As in I Chr. 23 14 und II Chr. 30 16 S. renders the MT "man of God" by "prophet of God". Cf. Dt. 33 1 und Jos. 14 6 where the same phrase is rendered in S. by ܓܒܪܐ ܕܐܠܗܐ.

3. ויכינו המזבח] ܘܐܬܬܟܢܘ ܡܕܒܚܐ. S. translated freely by a passive.

באימה] ܒܕܚܠܐ ܘܒܫܘܠܛܢܐ. S. brings out the force of the strong אמה but disregards the preposition ב.

הארצות] ܡܢ ܥܡܡܐ ܕܐܪܥܐ. S. gives a correct paraphrastic translation.

עלות לבקר] ܠܥܠܘܬܐ ܕܨܦܪܐ. S. has the singular; but whether this is due to the translator or to a copyist who altered the pl. ܥܠܘܬܐ by carelessly copying, we do not know.

4. עלת] ܥܠܬܐ. Cf. vs. 3. Here S., the Greek versions and several Heb. mss. have the plural. This seems to be preferable.

6. עלות] ܥܠܘܬܐ. Cf. on vs. 3.

לא יסד] ܠܐ ܐܬܝܣܕ ܗܘܐ ܒܝܬܐ. Mt represents the temple as not yet begun, "the foundation was not laid;" S. represents the work as "not yet completed".

7. לצדנים ולצרים] ܠܨܝܕܢܝܐ ܘܠܨܘܪܝܐ. S. transposes the order.

אל־יפו] ܥܠ ܝܘܦܐ. S. translates "by the sea to Joppa" freely but well. Cf. II Chr. 2 15.

8. האלהים] ܐܠܗܐ. Cf. 1 5, 2 68.

לירושלם] ܠܝܪܘܫܠܡ. Cf. 1 3, 4.

החלו] ܗܚܠܘ. S. is obviously an error for the original ܗܘܘ = MT. The ܚ was confused with ܗ and then to make a Syriac word ܚ was added.

הכהנים] ܟܗܢܐ. The addition of ܐ is due to a misunderstanding of S.

לנצח] ܠܡܨܥܐ. In rendering the Mt "to superintend" by "to be by the day", the translator wrongly reads for לְנַצֵּחַ which, in the unpointed text, was written with the same radicals, viz: לָנֶצַח "in perpetuo", "daily".

9. בניו ואחיו] ܒܢܘܗܝ ܘܐܚܘܗܝ. S. changes the order as in vs. 7.

קדמיאל] ܩܕܡܝܐܝ. This is due to a careless scribe who omitted the final ܠ as in 2 40.

בני יהודה] ܒܢܝ ܝܗܘܕܐ. S. has preserved this name better than MT. Cf. 2 40.

לנצח על־עשה] ܠܡܨܥ ܥܠ ܥܒܕܐ. S. translates MT "to superinted the doing (of the work)" by "who were doing" because of his misunderstanding לנצח in vs. 8.

בבית] ܒܒܝܬ. This is merely a free translation.

האלהים] ܐܠܗܐ. Cf. 1 5, 2 68, 3 8.

חנדד] ܗܢܕܕ. The confusion of ܗ and ܚ is due to a copyist; but the interchange of ה and ח doubtless goes back to the translator.

10. הבנים] ܒܢܝܐ. The MT "the builders" is rendered in S. "of the building". This is not correct. One might think

the original read ܒܬܪܐ = MT; but this would involve the change of position of ܒܬܪܐ which should come directly after ܐܬܝܠܘ.

וַיַּעֲמִידוּ] ܩܡܘ. S. translates MT "and they stationed" by "and they rose up". S's reading (וַיַּעַמְדוּ) agrees with several Heb. Mss. as well as with the Greek versions and doubtlessly represents the original.

בחצצרות] ܒܩܪܢܐ ܕܛܠܝܐ ܘܡܬܩܥܢܐ ܐܬܝܠܘ. S. here freely renders MT's "with trumpets" by "and holding rams' horns and blowing them".

במצלתים] ܒܨܠܨܠܬܐ. S. renders the MT's "with trumpets" by "with cymbals". But S. hardly had a different Heb. original. Cf. proceeding note.

11. ויענו בהלל ובהודה] ܘܡܫܒܚܝܢ ܒܫܒܚܐ ܘܒܬܘܕܬܐ. S. renders freely but well.

תרועה] ܬܪܥܬܐ. This is a mistake in Lee's text for ܬܪܥܝܡܬܐ (Walton).

הוסד] ܐܬܬܣܝܡ. True to the idea expressed in vs. 6, MT's laying of the foundation of the temple is S's "completion" of the same.

12. וראשי] ܘܪܝܫܝ. S. carelessly omits the copula.

את־הבית הראשון ביסדו] ܗܝܟܠܐ ܗܢܐ ܕܒܟܒܘܬܗ ܩܕܡܝܬܐ ܕܐܬܬܣܝܡ. S. renders MT's "the first house, when its foundation was laid" by "this house in its great former honor" (= בְּכָבְדוֹ); and probably has alone of all the versions preserved an original reading. Cf. Bewer p. 46.

ביסדו] ܕܝܣܕܘ. Cf. vs. 11.

בשמחה] ܒܫܡܚܐ. S. reads the copula with Esd. which is the correct reading. MT should be changed to read וּבשמחה accordingly.

13. השמחה]. This is omitted by S. through oversight.

ܘܗܘ ܕܩܠ. Cf. translation of MT and S. following:

MT	S.
"And the people could not distinguish the sound of the shout of joy from the sound of the people's weeping; because the people were shouting a great shout and the sound was heard for a long distance."	"And the people could not hear the sound of the trumpets, because the people were blowing the trumpets with a loud noise, and the sound of weeping was heard for a long distance."

Both MT and S. are confused because the Hebrew is corrupt.

CHAPTER IV

2. נבנה] ܢܒܢܐ ܐܦ ܢܚܢ. S. brings out the meaning freely but correctly by rendering "we also will build".

נדרוש] ܢܕܪܘܫ. S. repeats "we will build"; but this a copyist's error for ܢܒܢܐ = נדרוש.

ולא אנחנו זבחים] ܘܠܐ ܐܢܚܢܢ ܕܡܒܚܝܢ ܗܟܐ. S. had the same reading as Ḳ'rê, i. e. וְלוֹ for ולא and freely and pointedly adds "here," evidently meaning these "enemies" also had been in the habit of worshipping Jahweh *at Jerusalem.*

אסרחדן] ܣܢܚܪܒ. This reading of "Sennacherib" for "Esarhaddon" by no means makes the presupposition of a different underlying text necessary. Sennacherib, the father of Esarhaddon, was more familiar to the translator than his son, and the misreading may therefore have been quite accidental.

3. חנא]. S. freely adds. Cf. note on 1 1.

המלך]. S. omits as does G. and Esd.: MT should be corrected accordingly; for "king Cyrus king of Persia" is evidently redundant.

4. עם הארץ] ܥܡܡܐ. The MT "people of the land", *i. e. common* people, seems always to denote a contrast with Israel, "the chosen people". Originally the phrase meant *the native races of Palestine* and later *the heathen.* The irony of MT is lost by S. which freely renders "peoples". Cf. 3 4 where this phrase is also paraphrased. 9 1 shows

clearly the significance of the phrase as meaning "heathen"; S. here renders "people of the provinces" which brings out the exact meaning.

לבנות] ܠܐ ܒܢܝܢ. This is a free but good translation.

5. יועצים] ܡܫܬܡܫܢܐ. This is evidently a copyist's error in S. for the original ܡܫܬܡܫܢܐ = יוֹעֲצִים. Thorndyke in Walton suggests ܡܫܬܡܫܢܐ.

ועד] ܘܥܕ, without the copula.

6. אחשורוש] ܐܚܫܘܪܘܫ ܡܠܟܐ. Cf. note on 1 1.

שטנה] ܫܛܢܐ. In the sense of accusation ܫܛܢܐ does not occur elsewhere. It is therefore most likely that the translator wrote ܫܢܐ = MT which a copyist corrupted to ܫܛܢܐ.

7. בשלם] ܒܫܠܡ ܫܠܡ. S. completely misunderstood this name and took it as the noun ܫܠܡ with the preposition ܒ standing pregnantly for ܒܫܠܡ ܫܠܡ = *he saluted.*

מתרדת] ܡܬܪܕܬ. The confusion of ܬ and ܪ and is due to a scribe. Cf. 1 8 where the same error occurs.

8. The section from 4 8—6 18 is in Aramaic.

טעם] ܛܥܡܐ which in 4 9, 17, 23 is written ܛܥܡܐ but in each instance appears to be a mistake for ܛܥܡܐ which we must read in all cases. (So also Payne Smith, *Thesaurus Syriacus,* col. 1431). In view of the persistent mistake it may, however, be suggested that ܛܥܡܐ is really τάγμα, although this is ordinarily written ܛܥܡܐ. In 4 18 טעם is translated by ܛܥܡܐ = διάταγμα.

שמשי] ܫܡܫܝ]. Without the final yodh occurs also in 4 9, 17, 23.

כנמא] ܐܝ ܢܡܫܐ. This is a wrong translation which connects נמא with ܢܡܫܐ.

9. ואפרסתכיא] ܘܐܦܪܣܬܟܝܐ. The nature of the officials represented by MT is uncertain. S. gives an interpretation. Marquart (cf. notes in Bertholet's "Esra und Nehemia" p. 15) argues for S's reading (ספריא).

טרפליא] ܛܪܦܠܝܐ stands for the original ܛܪܦܠܝܐ. A scribe has omitted the ܐ.

ארכוי] ܐܪܟܘܝ. This shows a confusion of ܕ and ܪ.

דהוא] ܕܗܘܐ = K'rê דהיא.

10. אסנפר] ܐܣܢܦܪ. This is due to a confusion of ܢ and ܝ and the transposition of the ܐ corrupted to ܪ; originally it was ܐܣܢܦܝ.

בקריה] ܒܩܪܝܐ. S. reads "in the cities of (the province of) Samaria". Cf. II. Kings 17 24. This is better than MT. G = S.

ושאר]. S. omits.

וכענת] ܘܟܥܢܬ. This transliteration shows that the translator did not understand this word which the Aramaic papyri from Elephantine show was the regular particle (also written כעת and כען) to introduce the matter of a letter after the greeting. It should be translated "to proceed" or "further". Obviously it did not originally occur in this verse; as it stands, it is a copyist's mistake brought in from the following verse (cf. Payne Smith, *Thes. Syr* under ܟܥ col. 1790: "Pro כְּעֶנֶת I. Esd IV. 10, 11 extat in Polygl. ܟܥܢܬ, sed codd. Poc. et Uss. in V. 10 exhibent ܐܝ ܟܬ, in v. 11 ܟܥܢܬ. Valet voc. Chald. כְּעֶנֶת *sic, ita, et caetera,* sed pro nom. prop. habuisse videtur Syrus.") Both MT and S. must be corrected by omitting this word. Cf. Vulg. "in pace"; G. rightly omits.

11. וכענת] ܘܟܥܢܬ. Cf. note on vs. 10. Here this word is used correctly.

12. ושורי] ܘܫܘܪܝܗ with suffix = G.

ואשיא] ܘܐܫܝܐ with suffix = G.

13. כען] ܟܥܢ. Cf. note on vs. 10. Again S. misunderstood this word.

מנדה בלו והלך לא ינתנון] ܡܢܕܐ ܒܠܘ ܘܗܠܟ ܠܐ ܢܬܢܘܢ. S. paraphrases MT's "tribute, custom, or toll they will not give" by "there will

be no tribute for thee". This paraphrase omits בלו and הלך which the translator apparently did not understand. בלו is the Assyrian *biltu*; הלך does not occur in Biblical Hebrew. Cf. GAB. φόροι οὐκ ἔσονται σοι = S. It looks as if S. and G. had read לא להוא לך (cf. Bewer *ad loc.*)

ואפתם מלכים תהנזק] ܘܠܐ ܢܗܘܐ ܠܟ ܡܠܟܝܢ ܐܦܬܡ. S. again paraphrases MT = "and the royal taxation will suffer damage" by "neither will she (*i. e.* the city) recognize kings" *i. e.* ܐܦܬܡ for אפתם which has been a source of conjecture from the earliest time of scientific criticism. The best reading is אפתם. The Greek versions did not know the meaning of this word either. תהנזק is then very freely translated, although S. knew its meaning quite well, cf. vs. 15.

14. כען] ܗܫܬܐ. Cf. note in vss. 10, 11, 13.

למלכא]. S. omits.

15. יבקר בספר] ܢܩܪܝܢ ܒܣܦܪܐ. For MT's "let search be made in the book", S. has "do thou read the book".

ואשתדור] ܘܐܬܬܪܥܝܘܢ. S. renders freely. Cf. note on 11.

16. ושורָיה] ܘܫܘܪܝܗ. S. and GB follow the K'thib = cf. vs. 12.

חלק] ܚܠܩܐ. S. renders MT's "part" by "rule". This is a free but good translation.

17. S. connects vss. 16 and 17 by ܘ, the copula.

ושמשי] ܘܫܡܫܝ. S. carries over the force of על.

ואשר] ܘܐܫܪ. This is due to the force of על as above.

כעת] occurs elsewhere as כענת cf. vss. 10, 11. S. reads ܟܕ ܡܛܐ and connects with vs. 18. ܟܕ ܡܛܐ "when it arrives", represents a mere conjecture on the part of the translator. Cf. vss. 10, 13.

18. עלינא] ܥܠܝ. S. renders correctly and naturally "to me", *i. e.* the king.

קרי] ܩܪܝ. S. renders a passive by 3 pl. active.

19. ובקרו] ܒܩܪܘ. Cf. note on vs. 15.

ואשתדור] ܘܐܫܬܕܘܪ ܠܡܥܒܕܘ. Cf. vs. 15.

20. ומדה בלו והלך מתיהב להון] ܘܡܕܝܢܬܐ ܕܒܠܘ ܘܗܠܟ ܠܐ ܡܬܚܙܐ ܠܗܘܢ. MT "and tribute, toll, and custom was paid them". S. "and for the former kings they had no regard at all". S. here departs from MT in a radical manner. When we compare this verse with vs. 13, we see that the same difficulty was found with the loan word בלו (biltu) but מנדה was understood, while הלך (not found in Biblical Hebrew) caused difficulty. Here the translator who did not know the correct rendering has done the best he could and paraphrased.

21. כען] ܗܫܬܐ. Cf. vs. 14.

22. שלו]. S. omits.

מלכין] ܡܠܟܐ. Probably the plural sign was carelessly omitted by a copyist.

23. מן־די] ܡܢ ܕܢܦܩ. "When it (the letter) came." This is a free but good translation.

רחום] + ܒܥܠ ܛܥܡ. With G^L, S. alone preserves the original text. The title בעל־טעם must be inserted in the Aramaic. Cf. vss. 8, 9, 17.

וכנותהון] ܘܩܕܡܝܗܘܢ ܕܗܘܘ ܡܬܚܙܝܢ. S. renders MT's "their companions" by "and before those who were their equals" as in vs. 7.

אזלו] ܗܠܟܘ ܘܐܬܘ. S. renders freely.

באדרע וחיל] ܒܚܝܠܐ ܘܒܥܘܬܪܐ.

CHAPTER V

עדוא] ܥܕܘܐ.

נביאיא] ܢܒܝܐ. S. has quite grammatically "Haggai the prophet and Zechariah the son of Iddo the prophet". This is certainly better than MT and it may present the original text. The alternative is to follow Esd. in omitting נביאה after חגי.

3. שתר בוזני] ܫܬܪܒܘܙܢܝ. This is due to a confusion of ; and ; and to the omission of final ; which in the translator's Ms. may not have been written. S. quite correctly writes the names as one word.

להם] ܠܗܘܢ ܠܟܠܗܘܢ. S. freely adds "and to the rest", interpreting MT's "to them" as applying only to the leaders, *i. e.* Zerubbabel and Jeshua.

לשכללה] ܠܡܫܟܠܠܗ. This is a free but good translation. Cf. 4 16.

4. כנמא] ܟܢܡܐ ܕܐܪܥܐ. Cf. note on 4 8.

אמרנא] ܐܡܪܢܐ. S. and G. have preserved here the original text. MT must be emended to read אמרו.

5. אלההם] ܐܠܗܗܘܢ. S. and G. omit the suffix.

שבי] ܫܒܝܐ. S. and G. translate "elders of" by "captivity of" because both read ש for שׁ.

בַּטְּלוּ המו] ܒܛܠܘ. The translator of S. omitted the pronoun and translated the pa'el as pe'al. MT "they did not compel them to stop"; S. "they did not stop".

6. שתר בוזני] ܫܬܪܒܘܙܢܝ. Cf. note on vs. 3.

אפרסכיא]. S. omits.

7. כלא]. S. omits.

8. לבית]. S. omits.

ואע מתשם בכתליא] ܘܐܥ ܡܬܫܡ ܒܟܬܠܝܐ. S. freely renders MT's "and wood is put into the walls" by "and many transverse beams are joined together in its walls".

ועבידתא דך אספרנא מתעבדא ומצלח] ܘܥܒܝܕܬܐ ܕܟ ܐܣܦܪܢܐ ܡܬܥܒܕܐ ܘܡܨܠܚ. ܘܥܒܝܕܬܐ ܪܒܬܐ ܣܠܩ ܘܡܨܠܚ ܒܬܪܝܗ. S. paraphrases MT's "and this work is done diligently and prospers" by "and great works are done there; and the great work (literally, goes up and proceeds to the top) *i. e.* is progressing well". Note אספרנא is translated here by ܣܠܩܝܬܐ, it is omitted in 6 8, but in 6 12 is rendered by ܚܝܠܐ (quickly), in 7 21 it is rendered ܫܥܬܢܐ (zealously), and in 7 17, 26 by ܫܪܝܪܐ (carefully).

9. כנמא] ܟܢܡܐ. S. here (also in vs. 11) correctly translates this word. Esd. omits. G^AB = MT.

10. שָׁם] ܫܡܗ. S. and G. here have the plural. But this does not necessitate a different Aramaic original = שִׁמְהוֹת.

11. וארעא]. Omits. S. has here the usual form ܐܠܗܐ ܕܫܡܝܐ = אלהי השמים. It is possible that S. has here preserved the better text as the phrase in the Persian period = S.

ובנין ביתא] ܘܒܢܝܢ ܒܝܬܐ ܗܢܐ ܕܢܚܢܢ ܒܢܝܢ. S. is paraphrastic "and the building of this house which we are building".

רב בנהי] ܪܒ ܒܢܗܝ. S. mistook the two words for one, *i. e.* רַבְרָבְנוֹהִי cf. Dan. 5 1, 3.

12. בבל]. S. omits.

13. בבל] ܒܒܠ. S. correctly calls Cyrus King of Persia. MT's connotation is of course original, King of Babylon, is Cyrus's title also in the cuneiform inscriptions. G^AB omit. Esd. = βασιλεύοντος Κύρου χώρας Βαβυλωνίας.

14. נבוכדנצר] + ܡܠܟܐ.

להיכלא] ܠܗܝܟܠܐ. Esd. also has the suffix ἐν τῷ ἑαυτοῦ ναῷ.

S's ܠܡܫܬܐ ܕܡܠܟܐ for MT להיכלא די בבל represents a free translation rather than a witness of a different Aramaic original.

ששבצר] ܫܫܒܨܪ. S. has a confusion of ב and ר.

ויהיבו] ܘܢܗܒܘ. S. and G. read singular.

15. אחת] ܚܕ ܕܢܬܠ. S. freely renders "and bring (and) place".

אלהא]. S. omits.

16. בית אלהא] ܒܝܬ ܐܠܗܐ. This may not be the original Syriac reading but a scribal corruption of ܐܠܗܐ ܕܐܠܗ.

17. בבית גנזיא די־מלכא תמה די בבבל] ܒܒܝܬ ܓܢܙܝܐ ܕܡܠܟܐ ܬܡܗ ܕܒܒܠ ܕܡܬܟܬܒ ܕܡܠܟܐ ܕܒܒܠ. MT's "in the king's treasury there which is in Babylon", S. renders "in the records, that are in the treasury of the kings of Babylon". That MT here is not the original text Esd. (ἐν τοῖς βασιλικοῖς βιβλιοφυλακίοις τοῦ κυρίου βασιλέως τοῖς ἐν Βαβυλῶνι) as well als S. bear witness. S. presents the nearest to the original (perhaps is original) = בספריא די בבית גנזיא די מלכא די בבל. Cf. Bewer, *ad loc.*

דן] ܕ = די. This reading is also in several Aram. Mss. and in Esd. G. has both. S. has the preferable reading.

CHAPTER VI

1. ובקרו בבית ספריא די גנזיא מהחתין] ܘܒܩܪܘ ܒܒܝܬ ܣܦܪܝܐ ܕܝ ܓܢܙܝܐ ܡܗܚܬܝܢ. S. renders MT's "and they searched in the hall of records where the treasures were laid up" by "and he read the records which are in the treasury". S. gives a paraphrastic translation, keeping, as does G., Darius as subject. For the translation of בקר by ܩܪܐ cf. 4 15, 19.

2. והשתכח] ܘܐܫܬܟܚ. S. keeps the same subject as in vs. 1.

באחמתא] ܒܐܚܡܬܐ. S. here preserves the original form of the Persian name. Cf. *BDB*.

בבירתא] ܒܒܝܪܬܐ. This may be a corruption of the original ܒܚܒܪܬܐ which a copyist misread ܒܚܒܪܬܐ, as a result of this, מדינתא after במדי was omitted.

בגוה דכרונה] ܒܓܘܗ ܕܟܪܘܢܐ. MT "(There was written) in it a record". S. "(und thus was written) in the volume". A copyist has inadvertently written ܒܓܘܗ for ܒܣܦܪܐ.

3. שם טעם] ܫܡ ܛܥܡܐ ܕܫܡ. This is a double translation.

בירושלם] ܒܝܪܘܫܠܡ = הי־בירושלם. So read several Aram. mss., Esd., G. and Vulg. This is the original text and MT must be corrected accordingly.

ביתא]. S. omits, as do Esd. and G^L, because their construction of the sentence does not require it.

מסובלין] ܡܣܒܠܝܢ. This manifestly is a serious scribal mistake for ܡܣܬܡܟܝܢ = MT.

שתין] ܫܬܝܢ. S. corresponds here to I. Kings 6 2 and

apparently represents the original. MT was probably occasioned by the proceeding שתין.

4. נדבך] ܐܝܟܐ. It is not likely that S. had a different Aramaic text. Either this a free rendering facilitated by the (corrupt) reading חדת which S. follows or it is a scribal correction for the original ܡܢܟܐ.

5. נבוכדנצר] + ܡܠܟܐ. Cf. note on 1 1.

מן־היכלא די־בירושלם]. S. omits through oversight.

יהתיבון ויהך להיכלא די־בירושלם לאתרה] ܘܗܦܟܘ ܠܗܝܟܠܐ ܕܒܝܪܘܫܠܡ ܠܐܬܪܗ ܘܐܬܘ ܠܗܝܟܠܐ ܕܒܝܪܘܫܠܡ. S. mistook the sense and translated MT's "let them restore and let it (all) come to the temple which is in Jerusalem, to its place" by "and they restored (them) and they came to their places to the temple which is in Jerusalem". S's suffixes are naturally correct, but that does not mean that S. had a different original Aramaic from MT. ܠܗܝܟܠܐ and ܐܬܘ are doublets, of which the latter is secondary. A reader who missed it at the end inserted it.

ותחת] ܘܐܟܢܫܘ. S. translates MT's "and put down" by "and they assembled them together". MT is not correct, but S. translated freely. It seems most likely that the original translator wrote the imperfect of the various verbs in this verse as is demanded by the sense.

6. אפרסכיא] ܦܪܣܝܐ. S. renders freely.

7. דך פחת יהודיא] ܕܢܥܒܕܘܢ ܡܕܝܢܬܐ. S. translates MT's "that governor of the Jews" by "that the Jews may do it". Some commentators would omit this passage in MT as a gloss. G^{B} omits, but G^{AL} follow MT.

שבי] ܫܒܝܐ as in 5 5. S. makes good sense: "Leave the work of the house of God alone that the Jews may do it and also (let alone) the captivity of the Jews that the house of God may be built upon its place." It is not probable, however, that S. had a different underlying Aramaic.

דך]. S. omits.

8. די־תעבדון עם־שבי־יהודיא אלך] ܕܬܥܒܕܘܢ ܥܡ ܫܒܝܐ ܕܝܗܘܕܝܐ ܐܠܟ. S. renders MT's "what you shall do in cooperation with those elders of the Jews", by "take care that you do not quarrel with the captivity of the Jews". S. paraphrases.

אלך]. S. omits.

די מדת] ܡܢ ܡܕܝܢܬ. MT "out of the King's revenues which are from the tribute of Abarnahara" allows the Jews to have a portion "of the tribute" while S. more liberally "of the king's revenues and the tribute which (is gotten) in Abarnahara". This is an example of S's free rendering.

אספרנא]. S. omits.

די־לא לבטלא] ܕܠܐ ܠܡܒܛܠ ܠܗ ܡܕܡ. S. renders freely.

9. ומה חשחן] ܘܡܕܡ ܕܨܒܝܢ ܢܗܘܐ ܠܗܘܢ. ܡܕܡ ܕܠܐ ܠܗܘܐ ܠܗܘܢ S. renders MT's "and what they need" by "and give them what they wish and do not let anything be wanting for them". S. has here not only a doublet, but anticipates also the verb, which it translates again after the catalogue.

כמאמר] ܐܝܟ ܡܐܡܪܐ. This is a free but good translation.

מתיהב] ܢܗܒ ܠܗܘܢ. S. translates MT's "causing it to be given" by "let them bring (or they shall bring)". This is a free translation.

10. ניחוחין] ܡܪܝܚܐ. MT "incense" by "sacrifices" is a free rendering.

לחיי מלכא] ܠܚܝܝ ܡܠܟܐ. S. freely renders "on behalf of the king" MT's "for the life of the king".

11. וזקיף יתמחא עלהי] ܘܢܨܒ ܠܗ ܥܠ ܩܪܝܢܬܗ. MT "and let him be crucified and fastened on it (*i. e.* the beam)". S. "and let them make him a cross and crucify him upon it". S. is a full and free rendering.

12. די שכן] ܕܐܫܟܢ. This is a copyist's error for ܕܐܫܕ.

אל]. This is a scribal doublet.

ימגר] ܢܫܕ. MT "he shall over throw"; S. "he shall dwell".

S. presents here a scribal error for ܢܫܬܪ. This is a confusion of ܫ and ܢ.

יתעבד] ܢܦܩ. S. "that he quickly perish". A scribe wrote ܠ for ܫ; the original Syr. was ܢܦܩ.

13. שתר בוזני] ܐܪܬܚܫܬܐ. This is always so written in Ezra.

לקבל די־] ܡܛܠ ܕ. "Because" is rendered by S. "the thing that".

דריוש מלכא]. S. carelessly omits.

כנמא] ܠܐ ܡܬܬܪܓܡܐ. S. did not understand this word.

14. שבי] ܫܒܝܐ. As in 5 5, 6 7, 8. S. mistakes ש for ש; in 5 9, however, S. translates correctly.

בנין] ܒܢܝܢ. S. translates freely.

עדוא] ܥܕܘܐ. Cf. 5 1.

וארתחששתא] ܘܐܪܬܚܫܫܬܐ ܡܠܟܐ ܡܬܬܪܓܡܐ. S. repeats the phrase.

16. גלותא] ܓܠܘܬܐ. S. translates freely.

חנכת בית־אלהא דנה בחדוה] ܚܢܘܟܬ ܒܝܬ ܐܠܗܐ ܗܕܐ ܒܚܕܘܬܐ ܕܐܠܗ ܗܘ ܒܚܕܘܬܐ. MT "the dedication of this house of God with joy"; S. "the feast for this house, which is the house of God, with joy". S. gives a needless repetition.

17. דנה]. S. omits.

לחטיא על־כל־ישראל] ܠܡܚܛܝܐ ܥܠ ܟܠ ܐܝܬܝܐ ܕܝܫܪܝܠ ܕܢܫܬܒܩܘܢ ܚܛܝܐ. MT "for a sinoffering for all Israel"; S. "to remit the sins of the Israelites". S. gives a free but good translation.

18. בפלגתהון and במחלקתהון]. S. renders freely by ܒܦܠܓܘܬܗܘܢ.

על־עבידת אלהא] ܥܠ ܦܠܚܢܘܬ ܐܠܗܐ ܕܐܠܗ ܗܘ ܕܒܝܬ. S. agrees with GL and is better than MT. We must insert therefore in the Aramaic text בית before אלהא.

ככתב ספר משה] ܠܐ ܟܡܐ ܕܟܬܝܒ ܒܣܦܪ ܡܘܫܐ. S. renders freely. Cf. note on 1 1.

20. וישחטו הפסח] ܘܢܩܛܠܘܢ ܦܨܚܐ ܕܢܫܚܛܘ. S. avoids the pregnant

Heb. construction "they killed the passover" by "and they killed the sheep at the passover".

ולהם] ܠܗܘܢ ܐܝܠܐ. S. renders freely.

21. מהגולה] ܕܒܒܠ ܕܓܠܘܬܐ. S. adds paraphrastically "of Babylon".

וכל] ܘܟܠ. MT has not only the returned exiles but also all others who qualified; S. has only those of the returned who qualified.

אלהא]. S. omits as the sense did not seem to require it.

לדרש] ܠܡܨܠܐ ܩܕܡ. MT "to seek", by S. "to pray before". This is a free rendering.

22. האלהים] ܐܠܗܐ as often in S. cf. 1 6, 8, 3 8, 9.

CHAPTER VII

1. האלה] + ܕܢܦܫ. S. freely expands.

4. עזי] ܥܙܝ. This is a copyist's error for ܥܙܪ. Cf. Neh. 12 19, 42.

5. אלעזר] ܐܠܥܙܪ. It is possible that this name was pronounced as by S.

הכהן הראש] ܟܗܢܐ. MT has "Aaron, the high priest". S. takes הראש with the next word, wrongly.

הוא עזרא עלה] ܗܘ ܥܙܪܐ ܕܣܠܩ ܠܗ ܠܡܐ. MT, "this Ezra went up". S. "Ezra was the first who went up". Cf. vs. 5.

6. מהיר] ܡܗܝܪ. S. renders freely.

כיד־יהוה אלהיו עליו. כל בקשתו] ܕܝܕ ܝܗܘܐ ܐܠܗܗ ܥܠܘܗܝ ܘܟܠ ܒܥܝܢ ܡܠܟܘܬܗ. כל בקשתו is translated by ܕܝܕ ܝܗܘܐ ܐܠܗܗ ܥܠܘܗܝ. כיד־יהוה אלהיו עליו is represented by ܕܝܕ ܝܗܘܐ ܐܠܗܗ ܥܠܘܗܝ. This is strange, for in vs. 9 S. translates this phrase correctly. ܕܝܕ ܝܗܘܐ suggests that the translator mistook כיד־יהוה for בדת יהוה and further ܥܠܘܗܝ suggests that he took the לך of המלך as a verb. S. = "the favor to walk in the law of the Lord as he wished".

7. והמשררים] ܘܡܫܪܪܝܢ. S. omits ו and translates המשרתים v. 15. cf. note on 2 41.

והשערים] ܘܡܢܗܘܢ ܬܪܥܝܐ. MT "and the porters"; S. "and some of the porters". This is merely a free rendering.

אל ירושלם] + ܕܢܦܩܘ ܠܝܪܘܫܠܡ. S. adds freely.

8. ויבא] ܘܐܬܝܘ = ויבאו, so also 3 Heb. mss., G^{AB} and Vulg. MT in Vss. 8—9 considers Ezra as subject and so uses the singular; the versions regard the exiles as subject and so use the plural.

9. באחר]. S. omits.

הוא יסד] ܗܘܝܘ. S. uses pl. as in vs. 8 *q. v.*; but had no different original text.

בא] ܐܬܝ. Cf. note on vs. 8.

כיד־אלהיו הטובה עליו] ܟܝܕ ܐܠܗܗ ܛܒܬܐ ܥܠܘܗܝ. MT "According to the good hand of his God upon him". S. "according to the hand of God which prospered them". Both MT and S. consistently carry out their preferences begun in vs. 8.

10. לדרש] ܠܡܒܥܐ. S. renders freely and awkwardly, because the same verb follows almost directly afterwards again. It is therefore a fair question whether the original did not have ܠܡܒܥܐ which is the exact equivalent of לדרש. Cf. 10 16.

חק ומשפט] ܢܡܘܣܐ ܘܕܝܢܐ. The plural signs may of course be due to a copyist.

11. הספר ספר דברי] ܣܦܪܐ ܕܡܠܬܐ. The versions have difficulties with this. G^{AB} τῷ γραμματεῖ βιβλίου λόγων which corresponds to ספר דברי. Esd. paraphrases 11^b and omits these words. S. simplifies by omitting הספר either deliberately or accidentally.

על־ישראל] ܥܠ ܒܢܝ ܐܝܣܪܐܝܠ as in 7 1, S. adds ܒܢܝ freely.

12. מלך מלכיא] ܡܠܟܐ ܕܡܠܟܘܬܐ. Cf. note on 1 1.

ספר דתא] ܣܦܪܐ ܕܕܬܐ. S. adds ܕܕܬܐ freely.

גמיר] ܫܠܡ. G^{AB}, Esd., Vulg. have here all incorrectly translated. S. alone has preserved what the epistolatory style demands, viz. "greeting", instead of MT's "perfect". Professor Bewer holds that the present MT is a corruption of

what must have stood here, viz: שלם. "Mir scheint in der Tat, in גמיר ein alter Fehler für שלם vorzuliegen, die erste Silbe גמ enthält noch einen Rest davon, die zweite יר scheint mir verdorbene Dittographie des folgenden וכ zu sein. Der ursprüngliche Text lautete also: אלה שמיא שלם. So las auch Pesch."[1]

וכענת]. S. omits. Cf. note on 4 8.

13. מני שים טעם] ܡܢܝ ܫܝܡ ܛܥܡܐ ܠܡܐ ܕܢܬܠܘܢ ܠܗ. S. renders freely and pleonastically to express the formal style.

לירושלם]. S. omits.

14. כל־קבל די מן־קדם מלכא] ܟܠ ܩܒܠ ܕܝ ܡܢ ܩܕܡ ܡܠܟܐ ܠܗ. This is a repetition of vs. 13 where it represents the Aramaic מִנִּי שִׂים טְעֵם.

ושבעת יעטהי שליח] ܘܫܒܥܬ ܝܥܛܗܝ ܫܠܝܚ ܠܡܐ. MT "and his seven councillors, thou art sent". S. "and I have sent some of my courtiers". S. does not only put the words in the first person in the mouth of the king, as also in vs. 15, but omits שבעת and misinterprets the meaning of the original. S., of course, gives sense but is in reality nothing but a free and incorrect translation.

בדת אלהך די בידך] ܒܕܬ ܐܠܗܟ ܕܝ ܒܝܕܟ ܠܡܬܒܥ ܠܗ ܕܢܬܠܘܢ. MT "according to the law (כדת must be read) of thy God which is in thy hand (*i. e.* with thee)". S. "and also to inquire about the law of thy God which is in thy hands". If S's text is correctly handed down, the translator repeated for the sake of clearness ܕܢܬܠܘܢ, misunderstanding the meaning of the original. But it is perhaps not quite impossible that this repetition is due to a copyist and that the original translator wrote ܠܗ instead of ܠܡ. If he did, his original

[1] Bewer: "Der Text des Buches Ezra", S. 69.

read כדת which was the original reading rather than בדת of MT.

ויעטוהי]. S. omits.

15. התנדבו] ܕܢܕܒܘ ܕܐܢܐ ܡܨܒܐ ܠܗ ܠܐܠܗܐ. MT "have freely given". S. "which I have voluntarily offered". This is a free translation put into the first person singular.

לאלה ישראל] ܠܐܠܗ ܝܫܪܐܝܠ. For the interchange in the Divine name cf. 1 5, 38, 9, 622, 101, 6, 9. The addition of ܐܠܗ is of no consequence for textual purposes.

16. וכל כסף] ܘܟܠ ܟܣܦܐ. S. omits the copula.

בכל] ܒܟܠ ܒܟܠ. ܒܟܠ is due to dittography.

עם התנדבות עמא] ܥܡ ܨܒܝܢܘܬܐ. MT "with the free will offerings of the people". S. "let go with thee". Cf. vs. 13. This is a very poor rendering.

וכהניא]. S. freely adds ܘܟܗܢܐ and understands מתנדבין to refer to the laymen, translating it ܘܐܠܝܢ ܕܨܒܝܢ ܠܡܐܙܠ ܥܡܟ "and those who wish to go with thee", and adds ܢܫܒܘܩ "let them go", as a result of this faulty interpretation. S. renders very freely and quite incorrectly from an entirely different point of view.

17. בית]. S. omits.

18. כספא ודהבא] ܕܟܣܦܐ ܘܕܗܒܐ. This is due to the influence of vs. 17.

אלהכם] ܐܠܗܟܘܢ. S. translates with Ezra in mind.

19. אלה ירושלם] ܐܠܗ ܝܪܘܫܠܡ. MT here is quite unparalleled in Ezra. S. presents here the original אלהא די בירושלם, so also Esd., G. and Vulg.

20. ושאר השחות בית אלהך] ܘܫܪܝܢ ܕܡܫܚܬ ܒܝܬ ܐܠܗܟ ܢܬܠ ܠܟ ܡܢܐ ܕܨܒܝܢ ܠܡܫܩܠ. S. translates very freely.

די יפל לך למנתן]. S. omits.

תנתן] ܢܣܒ ܘܢܬܠ. "Thou shalt take and give." The parallel translation of the entire verse shows the freedom of S.

MT	S.
And whatsoever other requirement of the house of thy God it shall fall to thee to give, thou shalt give it from the king's treasury.	And the rest of the vessels which are required by thee for the service of the house of thy God, thou shalt take, and give from the king's treasury.

21. ספר דתא] ܣܦܪ ܕܬܐ. Cf. vs. 11 MT.

יתעבד] ܢܥܒܕ. S. renders freely.

22. ועד בתין משח] ܘܥܕ ܒܬܝܢ ܡܫܚܐ. As in the foregoing in MT and in S. the order should be בתין ועד משח. The order of MT has been confused by a scribe.

23. כל־די] + ܟܠ ܕܥܒܕ ܢܬܟܬܒ ܠܗܘܢ. "(Everything) shall be put on a slip of writing", *i. e.*, it shall be carefully noted down for reference, "and give to him", *i. e.*, to Ezra "(according to the precept of the God of heaven.")

יתעבד אדרזדא] ܢܥܒܕ ܐܝܟܢܐ. MT "let it to be done exactly". S., "he shall take it and use it". S. paraphrases.

24. זמריא תרעיא נתיניא] ܡܪܝܐ ܕܬܪܥܐ ܢܬܝܢܐ. MT "singers porters, nethinim". S. connects quite wrongly תרעיא with תרועה and got the meaning "trumpeters" for "singers and porters". The *nethinim* S. omitted.

מנדה בלו והלך לא שליט למרמא עליהם] ܠܐ ܫܠܝܛ ܠܡܪܡܐ ܥܠܝܗܘܢ. S. omits as previously (cf. 4 13, 20) מנדה בלו והלך and then translates as if its Aramaic original read לא שליט למאמר עליהם. This is in reality merely a careless guess to make a smooth reading and to cover the translator's ignorance of the preceeding words.

25. עזרא] + ܣܦܪܐ. Cf. 1 1.

כחכמת אלהך די בידך] ܟܚܟܡܬ ܐܠܗܟ ܕܒܝܕܟ ܠܐ.

שפטין] ܕܝܢܐ. S. renders freely.

דתי] ܕܬܐ. S. translates by a singular. The Greek ver-

sions also have the singular which Guthe and others believe is the original reading. Vs. 26 favours the sing. = דָּת.

26. לשרשו] ܫܪܫܘ. S. paraphrastically renders by the word that makes the natural antithesis to "death".

27. כזאת] ܗܟܢܐ ܕܢܐ. This is a free but good translation.

אשר]. S. omits.

28. ויועציו ולכל]. S. omits.

כיד יהוה] ܒܝܕܗ ܕܡܪܝܐ ܥܠܝܗ ܗܘܐ. S. paraphrases.

CHAPTER VIII

ואלה ראשי] ܘܐܠܐ ܪܝܫܝ ܕܫܡܗܬܐ ܕܢܦܩܘ. S. adds freely after (and these are) "the names of" because a list of names follows.

אבתיהם] ܐܒܗܬܗܘܢ. A scribe has carelessly changed the pronominal ending.

והתיחשם] ܘܕܡܬܝܚܫܝܢ. S. renders MT's "and their genealogy" by "who were reckoned by genealogy." This is a free translation. The following comparison of MT and S. shows the freedom the translator used:

MT	S.
Now these are the chiefs of their fathers and their genealogy, (viz.) the ones going up with me in the reign of Artaxerxes, the king, from Babylon.	Now these are *the names of the* chiefs of *your* fathers *who were reckoned by genealogy* and went up with me, in the reign of Artaxerxes, the king, from Babylon.

2. איתמר] ܐܝܬܡܪ for the original ܐܝܬܡܪ. A scribe has written the shorter form as a result of haplography due to the similar ending of the preceding word.

3. מבני] ܡܢ ܒܢܝ.

4. פחת מואב] ܦܚܬ ܡܘܐܒ. S's usual way of writing this. Cf. note on 2 6.

אליהועיני בן] ܐܠܝܗܘܥܝܢܝ ܒܪ. S. wrongly divides this name into two names אליה ועני which necessitates the changing of ܒ into ܒܪ.

5. בן־יחזיאל] ܢܬܢܝܐܝܠ ܕܒܪ ܙܬܘܝ. S. has just as Esd.AB and GA Ζαθοής = זַתּוּא which has dropped from MT, for ܙܬܘܝ was certainly ܙܬܘ. Esd.AB and GA insert זַתּוּא after מבני, S. after שְׁכַנְיָא. ܢܬܢܝܐܝܠ is a scribal corruption of ܫܟܢܝܐ.

6. ומבני] ܘܡܢ ܒܢܝ without the copula.

עדין] ܥܕܝܢ. Cf. note on 7 4 for a similar scribal error. The original ܥܕܝܢ or rather ܥܕܝܢ has easily been changed because of the similarity of ו and ן. The ע here has the hard sound = ܥ as in Gomorrah = עמרה. S. follows a different vocalization than that of the Massorites.

עבד] ܥܒܕ. ו was perhaps originally the copula with the next word; in any case it is wrong.

7. עתליה] ܥܬܠܝܐ. S. presents again a scribe's confusion of ܬ with ܥ, and of ܠ with ܐ for the original ܥܬܪܝܐ.

8. זבדיה] ܙܒܕܝܐ. S. presents here a scribal confusion of ו and ן and ב and ס.

9. יחיאל] ܢܬܢܝܐܝܠ. S. presents the easy confusion of ו for ן. The original of course was ܢܬܢܝܐ. Cf. vs. 5.

10. שלומית בן־יוספיה] ܫܠܡܝܬ ܕܒܪ ܝܘܣܦܝܐ. ܫܠܡܝܬ. The MT has evidently lost a word. S. noticed this and supplied it by writing ܫܠܡܝܬ twice, in this way trying to make sense. We know from GA and Esdras that the missing word was βαανι = בָּנִי which MT lost by haplography. ܕܒܪ ܝܘܣܦܝܐ is due to confusion of ו and ן and different vocalization. MT should read ומבני בָּנִי שְׁלוֹמִית etc.

מאה] ܡܐܐ so also Esd.syr.

11. בבני] ܒܒܢܝ. S. so in each case (twice), Esd.L GL have βοκχεί = S.

12. עזגד] ܥܙܓܕ for original ܥܙܓܕ; confusion of ן and ו.

הקטן] ܗܩܛܢ is a copyist's error for ܗܩܛܢ. A scribe has confused ܛ and ܛ.

עשרה] ܥܣܪܐ. This reading is also found in 38 Heb. Mss. and in Esd. L.

13. אדניקם] ܐܕܢܝܩܡ for original ܐܢܫܡܝܠ. Confusion of ; and ; and of ܢ and ܕ.

יעואל] ܝܥܘܐܠ for original ܝܥܙܝܐܠ. Confusion of ܕ and ܪ.

14. וזבוד] ܘܙܒܘܕ. S. follows the Ḳ'rê of the Hebrew text, וְזַכּוּר Vulg., Esd. LB also read as S. This is the original.

ועמו] ܘܥܡܘ so also several Heb. Mss.

שבעים] ܫܒܥܝܢ. This is a mistake due to the preceding verse.

15. נחנה] ܢܚܢܐ. This is a free translation.

אהוא] ܐܗܘܐ. So also vss. 21, 31.

לאליעזר] ܠܐܠܝܥܙܪ, originally this was ܠܐܠܝܥܙܪ, so Thorndyke.

16. אלנתן] ܐܠܢܬܢ for original ܐܠܢܬܢ.

ליריב] ܠܝܪܝܒ. for original ܠܝܪܝܒ.

יוריב] ܝܘܪܝܒ for original ܝܘܪܝܒ.

מבינים] ܡܒܝܢܝܡ ܟܠܗܘܢ. S., as the text stands, paraphrases by "these were all of them chiefs" but the ܟܠܗܘܢ is a mistake due to the preceding ܟܠܗܘܢ. Originally the text read ܡܒܝܢܝ or ܡܒܝܢܝ which is the exact equivalent of מבינים.

למשלם] ܠܡܫܠܡ. This is the usual Syriac vocalization in Ezra.

17. ואוצאה] ܘܐܘܨܐ = Ḳ're of MT = וְאֲצִיָּה. This is preferable to the K'thib.

אדו] ܐܕܘ. The mater lectionis was lacking in the translator's MS.

הראש] ܪܝܫܐ ܕܐܒܗܬ. S. translates freely.

אדו] ܐܕܘ mistake for ܐܕܘ as before.

אחיו] ܐܚܘ, a correction of the translator.

הנתינים] ܢܬܝܢܐ ܕܝܬܒܘ. S. renders MT's "Nethinim" by "those who dwelt", misunderstanding it and connecting it with the late Heb. meaning of נתן.

18. הטובה] ܛܒܝܐ. Cf. note on 7 9.

ושרביה] ܘܫܪܒܝܐ. A copyist has omitted the ܒ in ܫܪܒܝܐ.

שמנה עשר] ܬܬܥܣܪ. S. has 12 for MT's 18. This is a copyist's error. S. usually agrees with MT in numbers much closer than does Esd. but cf. note on vs. 26 below.

20. נתינים (twice). S. translates by ܢܬܝܢܐ and by ܢܬܝܢܝܐ. S. felt the original force of the word. We are used to regard Nethinim almost like a name; but it was merely the designation of the old temple slaves.

והשרים] S. omits through oversight.

בשמות] ܒܫܡܗܬܐ. S. renders freely.

21. שם צום] ܨܘܡ ܫܡܐ. The translator misunderstood צום "fast", and connected it with צוה "command". ם he took as the suffix, and שם he omitted.

ישרה] ܝܫܪܐ was probably ܢܫܪܐ originally.

לטפנו] ܠܛܦܢܘ. The Syriac reading is here probably corrupt. The original read ܠܛܦܢܘ or ܠܒ ܛܦܢ.

22. על] ܥܡ. S. renders freely MT's "upon" by "with".

מאויב] ܡܢ ܒܥܠܝ ܒܥܝܢܐ. S. translates a collective by a plural. Cf. vs. 31.

אלהינו] ܐܠܗܢ. S. omits the suffix here but in vs. 23 = MT. This may perhaps be a scribal corruption from ܐܠܗ as vs. 23.

24. שרי] ܪܫܝ is regarded by the translator as an equivalent, — a free rendering. Cf. 9 2.

חשביה] ܚܫܒܝܗ. S. with Esd. AB preserves an original reading. Cf. Bewer ad loc.

25. ואשקולה] ܘܐܫܩܘܠܗ. S. freely renders MT's "weighed" by "counted".

תרומת] ܬܪܘܡܬ. S. renders freely.

ויעציו] ܘܝܥܨܘ, a free translation.

הגמצאים] + ܕ freely.

26. על־ידם] S. renders freely by ܒܝܕܗܘܢ.

שש־מאות וחמשים] ܫܬ ܡܐܐ ܘܚܡܫܝܢ. This is an unusual case be-

cause S. agrees with MT regarding numerals much better than the other versions.

וכלי־כסף מאה לכברים זהב מאה ככר] S. (as Esd. A) omits.

27. לאדרכנים] ܠܐܕܪܟܢܝܡ. S. translates ל by ܠ.

כפרי] ܟܦܪܝ. S. freely renders "bowls" by "platters."

מצהב] ܡܨܗܒ. S. translates freely "corinthian" which is a synonym for precious. Cf. I. Kings 7 45. I. Ch. 29 7.

שנים] S. omits.

חמודת] ܚܡܘܕܬ. S. renders quite freely.

29. תשקלו] ܬܫܩܠܘ. Cf. vss. 25, 26, 33.

הלשכות] ܕܠܫܟܬ. S. renders freely.

30. S. adds ܕܟܠܗ.

משקל] ܕܡܫܩܠ. S. renders freely.

31. אויב] ܕܐܝܒ. S. translates a collective by a plural, as in vs. 22.

33. על־יד] ܥܠ ܝܕ ܕ. S. translates freely.

יוזבד] ܝܘܙܒܕ. This is a scribe's error for ܝܘܙܒܕ.

נועדיה] ܢܘܥܕܝܐ for original ܢܘܥܕܝ. A scribe has miscopied.

בנוי] ܒܢܘܝ. The translator mistook בנוי for בגוי.

34. במשקל] ܒܡܫܩܠ. The copula must be inserted in MT, as Esd., G., Vulg., as well as S. show.

35. בני] ܒܢܝ. S. renders freely.

צפירי חטאת] ܨܦܝܪܝ ܚܛܝܬܐ. Cf. 6 17.

הכל עלה] ܟܠ ܕܐܬܐ ܥܠܘܗܝ. S. translates freely but well; the original Heb. did of course not read עלות.

36. דתי] ܕܬܝ = διάταγμα, G^AB τὸ νόμισμα. S. knows of only one decree.

נשאו] ܢܫܘ ܝܩܪܐ. S. translates MT's "helped" by "were honoring". The translator misunderstood the meaning (cf. 1 4) employed here by MT thinking it signified "lift up" = honor. Esd. and G made the same error.

CHAPTER IX

1. אלה] + ܗܘܝ.

השרים] ܡܫܠܛܢܐ. S. translates here according to the sense.

העם ישראל] ܥܡܐ ܕܝܣܪܐܝܠ. S. translates as if MT read עם ישראל but S. had no different original text.

הארצות] ܐܪܥܬܐ. This is the usual translation in Ezra. Cf. 3 3, 9 2, 7.

כתעבתיהם] ܟܬܥܒܬܗܘܢ = בתעבתיהם so also G, and this was most probably the original reading.

הפרזי היבוסי העמני המאבי המצרי] S. has different order, ܦܪܙܝܐ ܗܝܒܘܣܝܐ ܥܡܘܢܝܐ ܡܐܒܝܐ ܡܨܪܝܐ.

2. השרים והסגנים] ܡܫܠܛܢܐ ܘܡܫܠܝܛܐ. The translator here disagrees with MT which holds the political officials guilty. The translator of S. holds the religious leaders guilty. This is of course only an interpretation by S., who had the same text as MT. G omits והסגנים which leads Guthe, Bertholet and others to hold it to be a doublet of שרים. Bewer, on the other hand, upholds the MT. Cf. *"Der Text des Buches Ezra"* ad loc.

3. בגדי] ܒܓܕܝ. S. with Esd. and G. reads the plural בגדי which is to be preferred to MT.

4. כל חרד בדברי] ܟܠ ܕܡܬܪܥܕ ܥܠ ܡܠܬܐ ܕܐܠܗܐ ܥܠ. S. "all who were concerned about the word" (sing.) The singular ܥܠ ܡܠܬܐ = בדבר was probably the original reading. It is vouched for also by Esdras and Vulg.

הגולה] ܕܐܬܝܢܐ ܕܥܡܐ ܗܢܘܢ. S. renders freely but well.

למנחת הערב] ܠܡܨܠܝܬܐ. S. renders paraphrastically, substituting the time "ninth hour" for the "evening offering" which was at this time (3 p. m.) Cf. Acts 3 1.

5. במנחת הערב] ܒܡܨܠܝܬܐ ܕܪܡܫܐ. Cf. note on vs. 4.

בקרעי] ܒܟܪܥܐ. S. renders freely.

בגדי] ܒܓܠܝܢܐ plur. as in vs. 3, also here correct.

ואפרשה כפי] ܘܐܦܪܫ ܠܝܕܝ the correct explanation.

אל] ܠܐܠܗܐ. S. shows a fine sense of reverence.

אלהי] ܐܠܗܐ. S. omits the suffix.

6. בשתי ונכלמתי] ܒܟܠܝܢ. S. reads plural; MT sing.

אלהי] ܐܠܗܝ. S. reads plural and changes order of words.

פני] ܦܢܝ plur. suffix.

ואשמתנו גדלה] ܘܐܬܚܝܒܘܬܢ ܪܒܬܐ plur. S. freely adds ܕܝܢ.

7. אנחנו]. S. adds freely but well ܐܢܬܘܢ.

באשמה גדלה]. S. plur. as in vs. 6.

ובעונתינו נתנו] ܘܒܚܛܝܗܝܢ ܢܬܠܝܢ . . . . ܠܡܠܟܐ ܕܐܪܡܝܐ ܘܠܟܗܢܐ. S. paraphrases.

בשבי ובבזה]. S. has the reverse order.

אנחנו²]. S. adds freely ܐܦܠܝ.

ביד מלכי הארצות]. S. adds freely ܒܝܕ ܡܠܟܝ ܐܪܥܐ ܕܐܬܪܝܢ. S. changes the order and paraphrases freely in this verse.

8. כמעט רגע] ܟܡܨܥܪ ܫܥܬܐ. This is free and good.

יהוה]. S. omits, as does G^B.

יתד]. S. translates freely.

ולתתנו]. S. omits suffix.

9. ויט עלינו]. S. adds ܥܠܝܢ.

מחיה] ܡܢ ܡܙܘܢܢ ܕܝܘܡܐ. S. translates freely by "our daily support".

לרומם] ܠܡܪܝܡ freely.

לתת־לנו] ܠܡܬܠ ܠܢ freely.

10. נאמר]. S. adds freely ܡܐܡܪ.

זות] ܕܢܬܐ ܗܕܐ. S. renders freely, cf. 9 1.

11. צוית]. S. adds suffix freely ܦܩܕܬܝ.

ארץ]. S. omits as unnecessary in the translation.

לאמר] ܕܐܡܪ. S. renders freely.

עמי הארצות] ܥܡܡܐ ܕܐܪܥܐ, probably the copula is due to a copyist.

בטמאתם] ܒܛܘܡܬܗܘܢ ܕܛܡܝܐ. S. paraphrases.

12. והורשתם] ܘܢܐܚܕܘܢ ܠܝܪܬܐ. S. translates pleonastically and not very differently from MT = "and leave it for an inheritance".

13. כל] ܟܠ ܕܥܒܕܬ. Cf. vs. 1, 10.

באשמתנו הגדלה] ܒܚܛܗܝܢ ܪܒܐܝܬܐ plur. as in vs. 7.

חשכת למטה מעונינו] ܚܫܟܬ ܠܡܛܗ ܡܢ ܥܘܠܬܢ. MT "thou hast punished us less than our sins (warrant)". S. "thou hast planned for us to forgive our sins". This comes from the reading חשבת for חשכת which 9 Heb. Mss. have.

כזאת] ܕܟܠܗ. S. renders freely.

14. הנשוב להפר] ܗܠܐ ܢܬܦܢܐ ܠܡܦܪ. S. loses the rhetorical question of MT rendering, "Is it possible that again we shall trespass" by "We have turned away and trespassed". G makes a similar error.

ולהתחתן] ܘܢܙܕܘܓ ܥܡ. Again S. overlooks the question MT "or marry people of these abominations" and renders freely "and we went and clung to these unclean folks"; and freely adds ܡܚܝܠ ܐܢ ܡܚܝܠ. S. disregards the question again and presents here a lengthy paraphrase: "But thou art merciful. Thou wilt not be angry with us. Forgive our transgressions from before thee. Because thou art merciful, leave us remnants in the world, because there is none like thee ; and may we not perish."

15. הננו לפניך באשמתנו] ܗܢܐ ܩܐܡܝܢ ܠܦܡܟ ܒܚܛܗܝܢ. S. paraphrases: "We stand and confess before thee our sins."

לעמוד] ܠܡܩܡ ܠܡ. S. paraphrases.

CHAPTER X

1. בכה ומתנפל] ܒܟܝܐ ܘܡܬܢܦܠ. S. changes the word order.

האלהים] ܐܠܗܝܐ. Cf. 1 5, 3 8, 9, 6 22, 7 15.

בכו העם] ܒܟܘ ܥܡܐ ܟܠܗ. S. renders instead of "the people wept"; "the children were weeping".

הרבה בכה] ܒܟܝܐ ܣܓܝܐܐ ܗܘܐ. Cf. 1 1.

2. יחיאל] ܝܚܝܐܝܠ is a scribal confusion of ܝ for ܢ. The original was ܢܚܝܐܝܠ.

עולם] ܥܠܡ = MT Ḳ're עֵילָם.

לעזרא] + ܠܥܙܪܐ. Cf. note on 1 1.

באלהינו] ܒܐܠܗܝܢܘ. Cf. vs. 1.

3. נכרת־ברית לאלהינו] ܢܟܪܬ ܒܪܝܬ ܥܡ ܐܠܗܝܢܘ. S. translates freely MT's "let us make a covenant with our God" by "let us say oaths before our God".

נשים] ܢܫܝܢ ܢܟܪܝܐܝܬ. MT is obviously incorrect as only the foreign wives were meant. GABL support the reading of S., accordingly we should emend MT to read הַנָּכְרִיּוֹת נָשִׁים. It is possible that the translator has used his prerogative of making clear what was meant and that the original text read הנשים or נשינו. Professor Bewer (ad loc) adopts the latter on the ground that "Die Einfügung lässt sich leicht, die Auslassung schwer erklären".

בעצת] ܒܥܨܬ ܡܠܟܐ = כעצת. So also GAB and many oriental Heb. mss. This is the correct reading; the interchange of

ב and כ was easily made in the Heb. MT must be accordingly mended.

וְיַעֲשֶׂה] ܢܥܒܕ. MT "let it he done". S. "do". S. connects the following קום cf. vs. 4 with this imperative ܩܘܡ "and confirm". MT is better.

4. עליך הדבר] ܥܠ ܕܢܬܟܠܡ ܕܢܬܟܠܡ ܗܘܐ ܦܬܓܡܐ. S. paraphrases "(for) on thy account this decision has been decided".

ואנחנו] ܘܐܢܚܢܢ. ܘ ܐܢܚܢܢ is repeated because of the foregoing paraphrase.

עזרא] + ܥܙܪܐ. Cf. note on 1 1, 10 2.

5. שׂרי] ܡܫܬܥܐ. This is S's usual paraphrase of this word. Cf. 8 24, 9 1.

הכהנים הלוים] ܟܗܢܐ ܘܠܘܝܐ. S. reads the copula with G^ABL and Esd. This is obviously the original reading = הכהנים והלוים.

כדבר] ܥܠ ܦܬܓܡܐ. S. brings out the specific sense of כדבר here.

6. עזרא] + ܥܙܪܐ. As in vss. 2 and 5.

האלהים] ܐܠܗܐ. As in vs. 1.

לשכת] ܠܫܟܬ. S. reads pl.

אלישיב] ܐܠܝܫܝܒ. S. is the result of scribal carelessness which changed ܐܠܝܫܝܒ into ܐܠܝܫܝܒ by miscopying the ܒ. Esd. AB and G^AB vouch for the originality of MT.

ויל] ܘܝܠ = וַיָּלֶן. A scribe has carelessly written ך for ן in MT. S. preserved the original reading. Cf. Esd.

הגולה] ܕܓܠܘܬܐ. S. paraphrases.

7. יעבירו קול] ܘܩܪܘ ܟܗܢܐ. S. freely and correctly paraphrases MT's "they made proclamations" by "and the priests proclaimed".

וירושלם] ܘܒܝܪܘܫܠܡ. S. here has preserved the original which is vouched for by many Heb. Mss. also by G. The context also demands it in agreement with the previous "in Judea".

לכל] ܡܢܟܠ. Again S. construes as in the foregoing and reads "and among all the captives." In MT the proclamation is to the exiles alone; S. has it to all the province of Judea, to the capital *and* to the exiles.

ירושלם] + ܘܒܝܬܗ. Cf. note on 11.

8. כעצת] + ܕܠܐ ܡܫܬܐ. S. renders freely.

השרים והזקנים] ܘܡܫܬܢܝܐ ܘܩܫܝܫܐ. S. has a different order.

מקהל הגולה] ܕܒܝܬ ܓܠܘܬܐ. S. interprets. Cf. vs. 6.

9. הוא חדש] ܕܬܫܥܝܐ. S. renders freely.

בעשרים] ܒܬܫܥܬܐ. This is due to a scribe's carelessness.

ישבו] ܝܬܒܘ. S. renders freely.

ברחוב בית]. S. omits through oversight.

האלהים] ܐܠܗܐ. Cf. vs. 1.

מרעידים על־הדבר ומהגשמים] ܡܪܥܕܝܢ ܥܠ ܡܠܬܐ ܘܡܬܪܥܕܝܢ. "Quaking and shivering because of the matter." S. either translated pleonastically מרעידים (cf. vs. 12) and omits ומהגשמים (cf. vs. 12) or took the latter wrongly for ומגעשים.

10. מעלתם] + ܕܠܗܘܢ. Cf. vs. 2.

אשמת] ܐܫܡܐ. S. reads plur. as usual.

12. קהל] ܟܠܗ. S. interprets as in vss. 6 and 8.

ויאמרו] + ܕܐܡܪܘ. Cf. note on 11.

כן כדבריך עלינו לעשות]. If S. is not simply a free paraphrase, its present text may contain a doublet of which the original ܟܠܡܝܟ ܥܠܝܢ ܠܡܥܒܕ "thy words to us" was *later* corrected by ܘܟܠ ܕܬܐܡܪ ܠܢ ܠܡܥܒܕ ܒܫܪܪܐ "and acceptable is everything which thou tellest us to do in truth". Perhaps the second translation (correction) was written on the margin and a later scribe incorporated it into the text. We may still further ask, was ܟܠܡܝܟ still another translation of כן?

13. אבל] ܐܠܐ ܕ. S. translates freely.

אין כח] + ܠܝ. S. translates freely.

14. לכל־הקהל] ܠܟܠ ܟܠܗ. S. did not represent the meaning

of the original correctly according to which the leaders were to represent the whole congregation in this matter. On ܒܟܠܗ cf. vs. 12.

לעתים מזמנים] ܒܙܒܢܐ ܕܨܠܘܬܐ. S. here misinterprets "the appointed times" by "the time of prayer".

חרון אף] ܚܪܘܢܐ. S. uses one term for the two Hebrew words.

עד לדבר הזה] ܥܠ ܡܠܬܐ ܗܕܐ ܕܢܐ. MT is evidently wrong and must be corrected here to על הדבר הזה. Two Heb. Mss. G^{AB} Vulg. read על. It is true that S. paraphrases in ܡܠܬܐ but has the exact sense, and may therefore be regarded as a witness of the true text.

15. עשהאל] ܥܫܝܐܝܠ. This is a copyist's carelessness for the original ܥܫܝܐܝܠ. Cf. v. 6 for a similar mistake in the Syriac.

יחזיה] ܝܚܙܝܐ. This is a scribal error for ܝܚܙܝܐ.

מאמכם]. A copyist has misplaced this name.

על־זאת] ܥܠ ܗܕܐ ܡܠܬܐ = על הדבר הזה. Cf. note on 11.

שבתי] ܫܒܬܝ. This is a confusion of ש (written here ܫ) and מ (cf. first word in this verse where a similar error occurs and also vs. 6) with the omission of ה.

עֲזָרֻם] ܥܙܪܘܗܝ. S. points the Heb. differently and renders here "(was) their helper", the subject is Shabbethai, the Levite. In MT Meshullam, who is misplaced in S., was also the subject, "they helped them".

16. ויבדלו] ܘܐܦܪܫܘ. S. with GL καὶ διέστειλεν gives evidence of an original וַיַּבְדֵּל which MT also demands in that Ezra alone is subject. MT must here be corrected.

אנשים] + ܓܒܪܐ. S. freely adds ܓܒܪܐ.

בשמות] + ܒܫܡܗ. S. has a free addition to bring out the meaning.

לְדָרְיוֶשׁ] ܠܕܪܝܘܫ = לְדָרוּשׁ, This is the correct reading. MT must accordingly be corrected.

17. בכל אנשים] ܒܟܠ ܐܢܫܐ = בכל האנשים. This is the correct reading. MT must be accordingly corrected.

18. ויריב] ܘܝܪܝܒ. The translator read the fuller from יוריב = ܝܘܪܝܒ which a scribe corrupted into ܘܝܪܝܒ.

19. ויתנו ידם] ܘܝܗܒܘ ܐܝܕܐ. S. renders freely "and they also consented".

ואשמים] ܘܩܪܒܘ. S. omits ואשמים and supplies "they offered" in order to make sense. Cf. RV. which reads both.

אל-צאן] ܠܥܢܐ ܘܥܙܐ. S. has the plural.

20. אמר] ܐܡܪ. Cf. 2 59.

זבדיה] ܙܒܕܝܐ. S. reads with 9 Hebrew Mss. that which may have been the original. The confusion is as easily explained in Hebrew as in Syriac.

21. יחיאל] ܝܚܝܐܝܠ. This is a scribal corruption of the original ܝܚܝܐܝܠ.

22. אליועיני] ܐܠܝܥܢܝ. In vs. 27, S. has ܐܠܝܥܢܝ which shows that the original was ܐܠܝܥܢܝ in vs. 27 and ܐܠܝܥܢܝ here.

ישמעאל] ܝܫܡܥܐܠ. This is an error for ܝܫܡܥܐܠ.

נתנאל] ܢܬܢܐܝܠ. S. gives here the other common form of this name.

יוזבד] ܝܘܙܒܕ. This is due to an exchange of ܝ and ܘ for the original ܝܘܙܒܕ.

23. יוזבד] ܝܘܙܒܕ. This is due to a scribe's carelessly writing ܕ for ܪ and ܘ for ܝ.

וקליה הוא קליטא] ܘܩܠܝܬܐ ܗܘ ܩܠܝܬܐ. S. interprets the names as belonging to two distinct individuals; but this is due to the carelessness of a scribe who wrote ܐ for ܐܐ. ܩܠܝ shows the confusion of ܝ for ܪ.

24. המשררים] ܕܡܫܪܪܝܢ = המשרתים. Cf. 2 41.

אלישיב] ܐܠܝܫܝܒ. This is the result of careless copying. The toriginal was ܐܠܝܫܝܒ. A scribe changed ܒ and ܕ to ܒ. Cf. he same error in vs. 6.

שלם] ܫܠܡܐ. This is due to the absence of *mater lectionis* in MT; the final ܐ is a dittography of the following copula.

אורי] ܐܘܪܝ. This is due to an interchange of ܝ and ܘ for the original ܐܘܪܝ.

25. יזיה] ܝܙܝܐ. The ܙ is dittography for ܪ.

מימן] ܡܝܡܢ. A careless scribe has written a more common name which resembled closely the one he found in his text.

אלעזר] ܐܠܥܙܪ. This is for the original ܐܠܥܙܪ or ܐܠܥܙܪ.

26. מתניה] ܡܬܢܝܐ. The aural confusion here is due to both names being so common and thus easy to confuse.

יחיאל] ܝܚܝܐܝܠ. This is a corruption of the original ܝܚܝܐܝܠ or ܝܚܝܐܝܠ by a confusion of ܐ and ܝ and of ܠ and ܡ.

אליה] ܐܠܝܗ. This form is due to the following copula which S. connects with the fuller form of the name אליהו.

27. זתוא] ܙܬܘܐ. The seḡāme points are, of course, a scribal error, due, perhaps, to a thoughtless connection with "olive trees". The mistaken pronunciation again may come from the name זִיתָא = ܙܬܐ.

אליועני] ܐܠܝܘܥܢܝ. This is for the original ܐܠܝܘܥܢܝ. Cf. note on vs. 22 also 8 4.

אלישיב] ܐܠܝܫܝܒ. *Mater lectionis* was wanting in Ms. used by translator.

מתניה] ܡܬܢܝܐ. Cf. vs. 26.

זבד] ܙܒܕ. This is due to an interchange of ܝ and ܘ and to a different vocalization.

עזיזא] ܥܙܝܙܐ. This is a copyist's corruption of the original ܥܙܝܙܐ due to the more common but different name.

29. בני] ܒܢܝ. S. reads as does one Heb. Ms. Confusion of ܐ and ܒ.

משלם] ܡܫܠܡ ܒ. This may be due to a careless copyist rather than to the translator.

עדיה] ܥܕܝܐ. S. reads as does one Heb. Ms. Confusion of י and ו. Cf. v. 28.

ישוב] ܝܫܘܒ. This is a scribe's careless copying.

שאל] ܫܐܠ. S. supplied the more common pronounciation.

30. פחת] ܦܚܬ. S. always so translates in Ezra.

עדנא] ܥܕܢܐ. The ܐ is a mistake ד and the ܢ is a mistake for ܐ. Note how a good common name results from these mistakes.

ובנוי ומנשה] ܘܒܢܘܝ ܘܡܢܫܐ = ובניו בני מנשה. The translator missed the word and by the interchange of ' and ו has changed the name "Binnui" into "his sons".

31. ובני חרם] ܘܒܢܝ ܚܪܡ. S. and GAB also many Heb. Mss. have here the original reading. MT must be corrected to read וּמִבְּנֵי. GAB Esd. ABL all vocalize חָרָם as S. does. MT = חָרִם which must also be corrected to חָרָם.

ישיה מלכיה] ܝܫܝܐ ܡܠܟܝܐ. S. has here a different order. S. read originally ܝܫܝܐ for ܝܫܝܐ.

32. שמריה] ܫܡܪܝܐ. A copyist mistook this for the more common name.

33. מַתַּתָּה] ܡܬܬܝܐ. S. vocalizes differently.

זבד] ܙܒܕ. S. again confuses ; and ; and ܕ and ܕ.

ירמי] ܝܪܡܝ. This is a copyist's error for ܝܪܡܘܬ. A scribe has confused ܕ and ܕ and ܕ and ;.

34. בני] ܒܢܝ. Cf. vs. 29 where the "sons of Bani" are already listed. S. must be correct as one clan would not be listed twice. At least one is wrong either in vs. 29 or here. MT should therefore probably be corrected to S. = בכי.

מעדי] ܡܥܕܝ. This is due to a different vocalization.

אואל] ܐܘܐܠ = יוֹאֵל to which Esd. ABL and GBL also testify. Cf. Bewer *ad loc.* MT must be accordingly corrected.

35. בדיה] ܒܕܝ. A copyist read ; for ; and this led to the omission of יה, hence ܒܕܝ.

כלוהי, Ḳ're כלוהו] ܟܠܘܗܝ = כליהו which may have preserved the original reading.

36. וניה] ܘܢܝܐ. MT is corrupt; but S. does not seem to have preserved the correct reading.

אלישיב] ܐܠܝܫܝܒ. Cf. vs. 27.

37. ויעשו, Ḳ're ויעשי] ܘܝܥܫܝ. S. in its corrupted state seems to have followed Ḳ're and to have read originally ܘܝܥܫܘ. (Cf. note on vs. 36). ܘ was corrupted to ܝ.

38. ובני ובנוי] ܘܒܢܝ ܒܢܘܝ. This is a scribal corruption for the original ܘܒܢܝ ܒܢܘ, i. e., the second without ܝ = "and the sons of Binnui," so also G. MT must be accordingly corrected.

39. עדיה] ܥܕܝܐ. Cf. vs. 29. A scribe mistook it for the common name, an aural error. ד softly and badly spoken sounded like ז. Cf. Heb. עזר and Syr. ܥܙܪ and the French pronunciation of the English *th*.

40. מכנדבי] ܡܟܢܕܒܝ. This is for ܡܟܒܢܕܒܝ. But both MT and S. are corrupt.

שרי] ܫܪܝ. The translator read שׂ for שׁ.

41. עזראל] ܥܙܪܐܝܠ. This is a corruption for the original ܥܙܪܐܝܠ in its Syriac form.

ושלמיהו]. S. omits.

43. יעיאל] ܝܥܝܐܝܠ. This is a copyist's mistake for the original ܝܥܝܐܝܠ.

מתתיה] ܡܬܬܝܐ. Cf. note in vs. 33.

זבד] ܙܒܕ. Cf. vs. 27. S. reads with 1 Heb. Ms.

ידו]. S. omits.

44. נשאי] ܢܫܐ = Ḳ're נָשְׁאוּ.

נשים וישימו] ܢܫܝܡ ܘܝܫܝܡܘ. MT here is corrupt. S. read the same text and tries to express the meaning by "and there were among them men who had begotten sons".

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